

ANNUAL REPORT
ON
SOUTH INDIAN EPIGRAPHY

FOR THE YEAR ENDING 31ST MARCH 1937



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ANNUAL REPORT ON SOUTH INDIAN EPIGRAPHY FOR THE YEAR 1936-37.

PART I.

TOURS OF THE SUPERINTENDENT AND THE ESTABLISHMENT DURING THE YEAR 1936-37.

I was on tour for a total period of forty-five days between 11th September 1936 and 14th March 1937, and visited 17 villages in the Madras Presidency and 5 in the Bombay-Karnatak. I paid two visits to Vēlpūru in the Guntur district in connection with the extrication of the white marble pillar in the Rāmalingēśvara temple, containing the Vishṇukunḍin inscription of the 5th century A.D., partially copied in 1924-25. As considerable opposition was met with at the hands of the temple trustees and the village residents on sentimental grounds in spite of the co-operation of the Revenue Department, the work had to be postponed for a later occasion. The existence of ancient Buddhist and Hindu monuments near Gurazāla in the Guntur district was brought to the notice of the Department by Mr. P. Seshadri Sastri, B.A., L.T., a schoolmaster of that place. Accordingly I toured in that locality and inspected the remains in the two villages of Renṭāla and Mādugala. In the former village is a steep hillock known as *Stambhālabōḍu* i.e., 'the mound of pillars' with two ancient mounds on its top. Among the ruins found at this place is a white marble pillar sculptured in the usual Buddhist style of these parts, and containing an early Brāhmī inscription of the time of the Ikḥāku king Śiri Chāntamūla recording the gift of the pillar to a Buddhist *saṅgha* by a merchant named Nataka. Excavations at the place are certain to reveal some more inscribed pillars, structures and sculptures like those of Nāgārjunakoṇḍa in the same district. The whole site is in the centre of a valley almost completely encircled by a range of hills as is the case with the Nāgārjunakoṇḍa site. It is noteworthy that an unopened mound in the latter area is also known by the name of 'Stambhālabōḍu', like the one at Renṭāla.

2. At Mādugala I noticed in a Śiva temple a number of grey granite pillars bearing carvings of half-lotus design as in Buddhistic marble pillars and having short inscriptions in the archaic script ranging between the 3rd and 7th centuries A.D. These pillars may not have originally belonged to the Śiva temple. There also exists here within the same *prākāra* an early stone temple partly submerged underground, with an inscription in early Chālukyan characters, i.e., of about the 7th century A.D. and a well-carved panel of Śiva and Pārvatī with attendants. A dilapidated temple locally known as *Bobbanāgi* in the adjacent deserted hamlet of Ayyaṅgāripālem may also be assigned to the Chālukyan times and seems to be the earliest stone structure of any architectural pretension seen in these parts. An inscription found at this place, which can be assigned to the 7th-8th century A.D. records the construction of the temple of Jalpēśa by one Maindarāma Kalgārābharāṇa. Aṅgalūru in the Gudivada taluk of the Kistna district has an ancient Buddhist mound in the heart of the village with large-sized bricks exposed to view. This deserves to be excavated and studied in detail.

3. In my tours in the Southern districts I examined the Śiva temple at Kuttālam and particularly a *maṇḍapa*, the renovation of which was under contemplation. As this contains a number of important medieval Pāṇḍya inscriptions, I got an agreement from the trustee of the temple and the renovator with the co-operation of the Hindu Religious Endowments Board, that in the course of the demolition of the present *maṇḍapa*, the inscribed stones would be rebuilt in the same order in a new wall or structure to be erected outside the temple. On this occasion I again visited the Vāliyampottai hill mound near Tenṭkāśi and secured therefrom some good specimens of prehistoric pottery. Korṭakai, famous in ancient times as the sea port of the Pāṇḍyas, was also visited by me and its extensive sites of early settlements were examined. Small coins of patinated copper are reported to be found here occasionally after rains and quantities of sawn conch-shells were found by me here and there, testifying to the existence of ~~chank~~ industry at the place in early days. Bishop Caldwell who conducted excavations at the place in 1876 reports traces of human habitation and sherds of pottery at about 8 feet below the

present ground level. A note on the antiquities of Korakai has been sent by me for publication in the *Archæological Survey Report* for 1936-37.

I inspected also four rock-cut caves at Kunṇakkudi and Pillaiyārpatti in the Ramnad district accompanied by the Second Assistant and secured photographs of important sculptured panels there.

4. From the 1st to the 13th March 1937 again I toured in the Bombay-Karnatak and in the Bellary and Kistna districts. Six inscriptions were copied in the Bijapur Museum and some interesting prehistoric sites at Maskanhāl, Sitimani, etc., in the Bijapur district were examined in detail.

5. The Senior Assistant was on tour in the West Coast for a week from the 15th December 1936 and visited five villages and copied six inscriptions. He took up the epigraphical survey of the Tirukkoyilur taluk from the 21st January 1937, and after inspecting 109 villages returned to headquarters on the 1st March 1937 with a collection of 74 inscriptions.

A feature common to most of the villages visited by him in this taluk is the existence of shrines of modern construction dedicated to Draupatī who ranks as a village deity with Māriyamman, Gaṅgamman, etc. In front of some of the Māriyamman shrines have been found in previous years a few commemorative slabs containing inscriptions of the 10th and 11th centuries A.D. recording a 'vow' (perhaps of self-immolation) of ladies, and an inscription copied this year specifically mentions such a vow performed by a lady in front of the Durgā temple. The nature and significance of these 'vows' and their connection with the Durgā or Māriyamman temple in particular are not clear. In some villages early images of Durgā, Jyēsthā, Viṣṇu etc., were found either lying among the ruins of old temples or in stray places. Information was furnished about them to the Superintendent of the Madras Museum for their removal to Madras, wherever possible. In the villages of Dēviyagaram and Elandurai, images of Pārśvanātha were found lying in the open. These are locally known as Appāṇḍār. At Sōlavāṇḍipuram and Kiraṇūr are groups of huge boulders on knolls called *Pañchanāmpārai* (corruption of *Pañchapāṇḍavarpārai*) with pillows and beds cut in their recesses, and on the rocky sides of the boulders in the former village are cut in relief Jaina figures of Guṇmaṭa and Pārśvanātha. These recesses should have been used as places of retreat by Jaina monks of early days.

6. The Second Assistant was on tour from 17th October to 6th November 1936. He accompanied me to some villages in the Tirunelveli and Ramnad districts and then visited a few places in the Madura and Trichinopoly districts. He secured copies of 10 inscriptions from these places. The epigraphical survey of the temple at Śrīraṅgam was then taken up by him from 19th January 1937 jointly with the Tamil Assistant and was continued till the end of February, when they returned to Madras with a collection of 159 inscriptions. At the suggestion of Professor J. Dubreuil of Pondicherry who kindly brought to my notice the existence of inscriptions at some places in the French territory, the Tamil Assistant was deputed to Pondicherry and a few adjacent villages in the South Arcot district. He visited 5 villages and secured 33 inscriptions. One of these found at Villiyaṇūr is important as definitely establishing the existence of two chiefs of the name Peruñjiṅga.

7. The Reader was on tour from 8th September to 31st October 1936 during which period he finished the epigraphical survey of the Repalle taluk of the Guntur district, and also visited 44 villages in the Gudivada taluk of the Kistna district. He again started on 9th December 1936 for Punganur and after completing the survey of the remaining 30 villages of the taluk left over in previous years returned to Madras on 2nd January 1937. His total collection for the year is 55 inscriptions. In some of the villages in the Punganur taluk like Tsadum, Būrugamaṇḍa, Setṭipēṭa etc., he reports a number of early or pre-historic cairns formed of boulders arranged in circles with a chamber built of slabs in the centre. In some cairns there are seen two concentric circles of boulders encircling the central chamber. At Muttukūru in the same taluk are four huge slabs measuring about 6' by 9', bearing interesting early sculptures in bold relief representing fighting scenes. These might probably have reference to the skirmishes that frequently prevailed in this region in the 9th and 10th centuries A. D.

8. The Telugu Assistant was on tour in the Bombay-Karnatak from the 5th September 1936 to 11th January 1937, with a break of 24 days in the middle when he went on leave on account of illness. He finished the epigraphical survey of the Sindagi taluk of the Bijapur district and secured copies of 90 inscriptions. Among

the places visited by him attention may be drawn to Kaḍalevād on the banks of the Bhīmarathī with its dilapidated temple having, however, a fine *raṅgā-maṇḍapa* with very artistic carvings and figures in its dome-like ceiling inside. This place was a great centre of religious and educational activities in ancient days and a Kaḷachurya inscription found here describes the village as a *Ghatikāsthāna*. Kaḍalēvāda-Kalkēri was another important place in ancient times having several mercantile guilds which maintained an educational institution with provision for the teaching of *Nyāsa*, *Prabhākara*, *Rigvēda*, *Purāna* and *Vēdānta*. Near the outer wall of the Śiva temple here which, from its style may be assigned to the 13th century A.D., is a beautiful sculpture in stone of a tiger attacking an elephant and itself being pierced by a man holding a dagger in one hand and a shield in the other.

Inscriptions at Kulekumatgi and Malghāna belonging to the later Chāḷu-kyan period record gifts to shrines dedicated to Āditya. Another place deserving of mention is Chātṭarki with its temple of Dattātrēya. The principal deity which is still under worship is a beautiful figure with only one face and 6 arms, two of which are holding the Vaishṇava attributes of *śaṅkha* and *chakra*, while two others have the *Saiva* emblems, viz., *damāru* and *triśūla*. At Koṇḍagūḷi is a Hanumān temple with a fine sculpture of an emaciated female figure probably Chandikā, profusely decorated with ornaments and represented with hanging breasts and two arms and a garland of skulls and standing in a fighting pose.

WORK DONE DURING THE YEAR.

Collection.

9. In the Madras Presidency 283 villages were visited during the year, of which 81 yielded a collection of 373 inscriptions. The whole of the Repalle taluk of the Guntur district was surveyed, while the balance of the Punganur taluk of the Chittoor district which had been left over from previous years was completed. Good progress was also made in the survey of the Tirukkoyilur taluk of the South Arcot district. In the Bombay-Karnatak the epigraphical survey of the Sindigi taluk comprising 151 villages was taken up and finished during the year. Including a few inscriptions in Bijapur and Annigeri the collection in this area comes to 98 inscriptions. Thus the total collection of stone epigraphs for the year was 471. Besides these 13 copperplates were also examined and 91 photographs of antiquarian and sculptural interest were taken.

Publication.

10. Volume VIII of *South Indian Inscriptions* (Texts) containing texts of 728 inscriptions of various South Indian dynasties collected up to 1903 was issued during the year. For the next volume of Tamil inscriptions introductory notes for 250 inscriptions of the Pallava section were revised and got ready for the press and about 100 inscriptions of the Pāṇḍya and Chōḷa dynasties were also studied. For the *Bombay-Karnatak* volume, 62 pages of corrected third proof and 32 pages of 2nd proof were sent to press for revise and 180 pages of manuscript sent for being set up.

The second and the third stitched proofs of the *Annual Report* for 1932-33 were revised and sent to press and the *Report* was issued in September 1936. The typescript of the *Annual Report* for 1933-34 which had been sent to press early in February 1936 was taken up for printing only after the publication of the previous *Report*. The first proof of this was corrected and returned in March 1937. The typescript of the *Annual Report* for 1934-35 which had also been got ready could not be taken up for printing by the Madras Press simultaneously with that for 1933-34, and hence the material was submitted to the Controller of Printing in February 1937 for being printed at the Government of India Press, Calcutta.

11. An article prepared by Mr. A. S. Ramanatha Ayyar on 'Four Pāṇḍya records at Ukkirankōttai' and another by Mr. V. Venkatasubba Ayyar on 'The Vailūr Inscription of Kōpperuñjīngadēva' were sent during the year for publication in the *Epigraphica Indica*. Two papers were contributed to the same journal by Mr. R. S. Panchamukhi one on 'The Saṅgūr Inscription of Dēvarāya-Mahārāya, Śaka 1329,' and the other on 'An inscription of Yādava-Mahārāya, Śaka 1186'.

12. Inscriptions copied in the following 81* villages are registered in Appendix B:—

Serial No.	District.	Taluk.	Village.	Number in the Appendix.
1	Trichinopoly	Trichinopoly	Śrīraṅgam ..	1—102
2	Do.	Do.	Jambukēśvaram ..	103—136
3	Do.	Do.	Uraiyūr ..	137
4	Do.	Do.	Kumāravayalūr ..	138—157
5	Do.	Lalgudi	Samayapuram ..	158—160
6	Do.	Do.	Kaṇṇaṇūr ..	161—162
7	Do.	Do.	Bhikshāṇḍārḱōvil ..	163—164
8	Do.	Karur	Karūr ..	165—168✓
9	Ramnad	Sattur	Neṇmēṇi ..	169—170
10	Do.	Tiruppattur	Seṇjai ..	171—173
11	Do.	Do.	Kuṇṇakkudi ..	174
12	South Arcot	Villupuram	Kōṭṭaikuppam ..	175
		Do.	Irumbai ..	176—178
13	French India	.....	Pondicherry ..	179—180
14	Do.		Villiyānūr ..	181—207
15	South Arcot	Gingee ..	Tuttippaṭṭu ..	208
16	Do.	Tirukkoyilur	Vēṅgūr ..	209
17	Do.	Do.	Paḷaṅgūr ..	210—213
18	Do.	Do.	Mogalār ..	214
19	Do.	Do.	Māl-Tāyaṇūr ..	215—216
20	Do.	Do.	Kiraṇūr (near Tirukkōyilār) ..	217
21	Do.	Do.	Karaḍi ..	218—222
22	Do.	Do.	Totṭi ..	223—224
23	Do.	Do.	Śandaippēṭṭai ..	225
24	Do.	Do.	Ālūr ..	226—227
25	Do.	Do.	Mēmālūr ..	228—230
26	Do.	Do.	Seṅgaṇāṅkollai ..	231
27	Do.	Do.	Ariyūr ..	232—236
28	Do.	Do.	Kāḍiyār ..	237
29	Do.	Do.	Āviyūr ..	238—239
30	Do.	Do.	Vaḍakku-Nemali ..	240—241
31	Do.	Do.	Nedumudaiyāṇ ..	242
32	Do.	Do.	Kōḷappārai ..	243
33	Do.	Do.	Timmichchūr ..	244—250
34	Do.	Do.	Chōḷavāṇḍipuram ..	251—253
35	Do.	Do.	Dēviyagaram ..	254
36	Do.	Do.	Virāṇāmpaṭṭu ..	255
37	Do.	Do.	Kāṭṭupaiyūr ..	256—258
38	Do.	Do.	Aruṅgurukkai ..	259—260
39	Do.	Do.	Siddhalingamaḍam ..	261—265
40	Do.	Do.	Śaravaṇambākkam ..	266
41	Do.	Do.	Śīrumadurai ..	267—268
42	Do.	Do.	Maṇakkuppam ..	269
43	Do.	Do.	Oḍḍanandal ..	270
44	Do.	Do.	Pēraṅgiyūr ..	271
45	Do.	Do.	Kāṇḍalvāḍi ..	272
46	Do.	Do.	Poyyaraśūr ..	273
47	Do.	Do.	Mēṭṭattūr ..	274
48	Do.	Do.	Parikkal ..	275—276
49	Do.	Do.	Irundai ..	277
50	Do.	Do.	Pādūr ..	278—282
51	South Kanara	Udipi ..	Perdūru ..	283—284
52	Malabar	Kurumbranad	Kāvundara ..	285
53	Do.	Ernad ..	Indyanūr ..	286—287
54	Do.	Ponnani ..	Nāgalaśśēri ..	288
55	Guntur	Repalle ..	Āmudālapalle ..	289
56	Do.	Do.	Aravapalle ..	290
57	Do.	Do.	Bhattiprōlu ..	291—307
58	Do.	Do.	Gūḍavalli ..	308—309
59	Do.	Do.	Kūchinapūḍi ..	310
60	Do.	Do.	Muttupalle ..	311
61	Do.	Do.	Nallūru ..	312
62	Do.	Do.	Nizāmpaṭṭam ..	313—314
63	Do.	Do.	Ōlēru ..	315—317
64	Do.	Do.	Peddapalle ..	318—320
65	Do.	Do.	Peddapulivaruru ..	321—326
66	Do.	Do.	Vellaṭūru ..	327—328
67	Do.	Sattenapalle	Amarāvati ..	329—330
68	Do.	Palnad ..	Ayyaṅgāripāḷem (near Pulipāḍu) ..	331—333
69	Do.	Do.	Gurazāla ..	334—336
70	Do.	Do.	Māḍugala ..	337—348
71	Do.	Do.	Reṇṭāla ..	349—352
72	Kistna	Gudivada	Balliparru ..	353
73	Do.	Do.	Siddhāntam ..	354
74	Chittoor	Punganur	Cherukuvāripalle ..	355
75	Do.	Do.	Chintapartivāripalle (hamlet of Kambhamvāripalle).	356
76	Do.	Do.	Muttukūru ..	357—360
77	Do.	Do.	Nadigaḍḍa ..	361
78	Do.	Do.	Nellimanda ..	362
79	Do.	Do.	Tsadam ..	363—367
80	Do.	Vayalpad	Vāyalpād ..	368—370
81	Do.	Do.	Viṭhalam ..	371—373

* Besides these, 202 villages were also visited, but they did not contain any inscriptions.

APPENDIX A.

List of copper-plates examined during the year 1936-37.

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
1	Sri Gopalattevar of Paḍandāl, through the Tahsildar of Sattur taluk, Ramnad district.	Vijayanagara	Rāmarāja 'ruling from Vijayanagara'.	Śaka 1355 (wrong), Nāḷa, Tai 27, Monday, śu. 13, Punarpūṣam.	Tamil	Returned to the owner.	South Indian Inscriptions.	In modern characters. Purports to record the grant of a <i>varisai-mānyappaṭṭayam</i> and <i>ubhaya-samayappaṭṭayam</i> relating to some social and other privileges made by Virappa-Nāyaka and executed by the members of the five (artisan) communities residing at Madurai, to a certain Tanipulittēvaṇ, a member of the Idaṅgai community of Varudanpatti, in recognition of his having worsted in a fight Orukkāppuliyudaiyāṇ, the head of the Valaṅgai community who was a source of great trouble to them.
2	The District Munsiff, Śrīvilliputtūr, Ramnad district.	Madura Nāyaka	Vijayarāṅga Chokkannātha-Nāyaka.	Śaka 1667, Kali 4846, Akshaya, Chittirai 21.	Do.	Do. ..	Do. ..	Purports to record an agreement made by the barbers settled at Śrīvilliputtūr in Tirumalli-vaṇaṇḍu to levy from among themselves, some imposts on every household on occasions of marriages and funerals, for the maintenance of a <i>maṭha</i> built by them in the Tiruvaṇṇāmalai street in the village.
3	Sri S. P. Suvarnamukhi of Kāḍpatti, Jamkhandi State, through the Agent to the Governor-General, Deccan States.	Keḷadi ..	Basavappa-Nāyaka ..	Śaka 1632, Virōdhi, Jyēsthā, śu. 5.	Kannāḍa ..	Do. ..	Do. ..	States that at the request of a certain Mariyappa, the gift of lands at Chikkamuḷukere-grāma and Khaidōṭṭi-grāma in Gājanūru-sime, made by the king to the teacher Charamūrti Rāchavaṭṭidēva, the disciple of Charamūrti Kabbinakante Kari-Basavarājadēva sometime previously, was now confirmed by a deed. Gives the ancestry of the chief for three generations. Incidentally mentions the Muhammadans Burāna-Khān, Sābhāsa-Khān, Lāḍā-Khān and Abū-Khān, from whom the lands in question were purchased.
4	Vidvān Purnakutumba Rao of Guḍlavallēru, Gudivada taluk, Kistna district.	Reḍḍi ..	Ana-Vōta-Reḍḍi ..	Śaka 1280, (in chronogram), Pausa, darsa, Tuesday, solar eclipse.	Sanskrit and Telugu in Telugu.	Do. ..	Epigraphia Indica	Registers grant of the village Kōḍūru on the bank of the river Malāpahā to several Brahmans, after renaming it as Annavōtapuram.
5	The Deputy Tahsildar, Darsi, Nellore district.	Kākatīya ..	Gaṇapatidēva ..	Śaka 1176 (in chronogram and figures), Ananda, Phālguna, śu. 10, Monday.	Do. ..	Do. ..	South Indian Inscriptions.	Registers gift of the village Śārṅgapuram made for the merit of his overlord, to several Brahmans of various <i>gōtras</i> , by prince Śārṅgadhara, son of Mādhava, the lord of Addaṅki, and grandson of Śārṅgadhara of the Śāṅkāyana-gōtra. (Published in <i>Nellore Inscriptions</i> , pp. 137 ff.)

A.—List of copper-plates examined during the year 1936-37—*contd.*

6

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
6	The Agent to the Governor-General, Decan States.	Śilāhāra ..	Gaṇḍarādityadēva ..	Śaka 1048 (expired), Parābhava, Āshādha, śu. 4, Saturday, Dakṣiṇāyana-saṅkrānti.	Sanskrit in Nāgarī	Returned to the owner.	<i>Epigraphia Indica</i> , (Vol. XXIII, No. 5).	Records grants of lands at the village Konni-javāda in the Koḍavalli-Khampana of the Miriñjideśa by the king, at the request of Mahāpradhāna Kaṭitāmātya Maillapayya, for repairs to the temple at Khedāditya at the <i>Brahmapurī</i> founded by Brahmā at the Mahātīrtha in Kollā-pura and for the feeding of twelve Brahmans therein.
7	Sri N. Krishnaswami Ayyangar, Śrīraṅgam.	Madura Nāyaka	Vijayaṅga Chokka-nātha-Nāyaka.	Śaka 1630, Sarva-dhāri, Ādi. 26, ba. 5, Monday, Uttara-Bhādrapada.	Telugu ..	Do. ..	<i>South Indian Inscriptions.</i>	Registers gift of land in Pāñji, a village in Tenkāsi-sima, to a certain Śivadāsu-Udāsi for a feeding charity, for the merit of the king, by Kāsi Yellāri-Nāyanigāru, with the permission of Raṅgaśāyi-Nāyanivāru, son of Daḷakarta Veṅkaṭakrishṇama-Nāyanivāru. The king is stated to belong to the Kāśyapa-gōtra.
8	Do	Do. ..	Maṅgammā, queen of Chokkanātha-Nāyaka.	Śaka 1,000+600+20 (1620) (wrong for 1628), Vyaya, Chitra 2, śu. 13, Monday, Uttara.	Do. ..	Do. ..	Do. ..	Registers gift of land in Teṅgāji (Tenkāsi) by the queen to Gaṅgādharma-Udāsi for feeding pilgrims. The <i>śāsana</i> is stated to have been delivered to Śivadāsu-Udāsi. The back of the plate bears the signature of Maṅgammā.
9	Sri A. Kuppuswami Nāyudu, Trichinopoly.	Vijayanagara	Veṅkaṭadēva-Mahārāya, 'ruling from Ghana-giri.'	Śaka 1644, Kali 4823, Kṛdhi, Āśvija. ba. .	Do. ..	Do. ..	Do. ..	States that a gift of land made by Śūrapa-Nāyaka for worship to the deities Śūra-Piḷaiyār and Vira-Durgā, which was left in charge of Periyapaṇḍaram and Chinna-Paṇḍaram was mismanaged, and that the lands were restored by (the Nāyaka chief) Vijayaṅga Chokka-nātha to the donor's son Mārappa, for conducting those charities.
10	The Trustee of the Ranganātha temple, Śrīraṅgam, Trichinopoly district.	Do. ..	Krishnarāya-Mahārāya.	Śaka 1450, Sarvajit, Kārttika, Monday, Utthāna-dvādaśī.	Sanskrit in Nāgarī..	Do. . .	Do. ..	Portion missing in the middle. Registers gift of the village Vēḍambūru alias Ēkāmbarapuram, surnamed Krishnarāyapuram in Alāṅguḍi-sthala of Tiruvā-lūr-simā, belonging to Suttavalichōḍa-vaḷanāḍu, a district of Chōḷa-maṇḍalam, as an <i>agrahāra</i> to several Brahmans.
11	Do	Do. ..	Harihara-rāya, 'ruling from Ghana-giri.'	Śaka 1370, Vibhava, Māgha, śu. 5, Thursday, Uttara-Phalgunī.	Telugu ..	Do. ..	Do. ..	Purports to record gift of house-sites, lands, <i>tīrthamaryāda</i> , etc., made to Śiṅgapirān-Vādhūladēśika, son of Śrīraṅgarāja-Nāyanayyavāru and grandson of Kandala Sittannayyagāru of the Vādhūla-gōtra, by Viśvanātha-Nāyaka, son of Kotikam Nāgama-Nāyaka and grandson of Veṅka-tātri-Nāyaka of Garikapāḍu, while he was administering the Madura-rājya under the king. The characters are of the 18th century A. D.

12	The Tahsildar of Pollāchi, Coimbatore district.	Mysore	..	Chāmarāja-Oḍayar	..	Kali 4834, Śaka 1657 (expired), Prāmāḍicha, Āṇi 23, saptamī, Friday, Uttirat-tādi.	Tamīl ..	..	Returned to the Tahsildar.	South Indian Inscriptions.	Registers a gift of tolls on articles of merchandise (<i>magamai</i>) agreed to be levied at specified rates from among traders, etc., for offerings and worship to god Vēlāyudasvāmin at Poṇmalai in Kīṇattukkaḍavu in Vārakka-nāḍu, when Kumāra-Dēvappayyaṇ was administering Kōyambattūr-śirmai as an agent of Chikkayarājayyaṇ, who was a subordinate of the king. The endowment was left in charge of the Paṇḍārasannadhi at Tiruvāḍuturai.
13	Do. ..	Do.	..	Krishnarāja-Oḍayar, 'ruling from Śīraṅga-paṭṭaṇam.'	..	Śaka 1683, Kali 4860, Vishu, Kārttigai 22, Thursday, saptamī, Avittana.	Do, ..	..	Do. ..	Do. ..	Registers gift of land in the village of Kāṭṭambatti in Kīṇattukkaḍavu-śirma belonging to the Kōyambattūr (division), by Kurikkāra Mādaiyyar, who was administering Kōyambattūr under the king, for offerings and worship to the same god.

APPENDIX B.

8

List of stone inscriptions copied during the year 1936-37.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TRICHINOPOLY DISTRICT.						
TRICHINOPOLY TALUK.						
1	Śrīraṅgam.—Two slabs built into the pavement on the east side of the first prākāra in the Raṅganāthasvāmin temple.	..	....	Vishu, Śrāvaṇa, śu. 10, Sunday.	Telugu ..	Records that certain epigraphs relating to the endowments made by Chokkanātha-Nāyanivāru and Maṅgammagāru, having been removed by some miscreants, they were re-engraved and kept on the east side of the <i>tiruvunnāligai</i> at the instance of the servants of the Śrīraṅganātha temple.
2	Third slab in the same place ..	..	....	..	Do. ..	Damaged. Mentions Maṅgammavāru, Muddu-Chandrarēkhammavāru, Kamalājammavāru, Jānakammavāru and Induvadanammavāru who prayed to god Śrīraṅganātha for the welfare of their husband Chokkanātha-Nāyaka.
3	Same slab .. ..	..	....	Prabhava, Āshāḍha, śu. 5, Friday.	Do. ..	Registers gift of two villages Iśanakura and Nānakura to Śrīnivāsaiyya for the expenses of worship and <i>Sahasranāma-archana</i> etc., to god, for the merit of Muddammagāru, queen of Śrīraṅga Kṛishṇa-Mudduvīrappa-Nāyaka.
4	Do. .. ..	..	....	Vibhava, Chaitra, ba.	Do. ..	Registers gift of a <i>kirīṭa</i> to the god Śrīraṅganāyaka by queen Muddamma (mentioned above).
5	Slab fixed in the Yajñasālai-maṇḍapa on the north side of the second prākāra.	..	....	Śaka 1574, Nandana, Vaiśākha, śu. bhadrā. (saptamī), Atithi (Aditi-Punarvasu).	Do. ..	States that Rāmānuja-Mahāmuni constructed the Yajñasālā-(maṇḍapa) in the temple. On a pillar in this maṇḍapa is a Telugu label reading 'Taṇja Alagiya-Manavāladāsa'.
6	East wall of the room in the south-west corner of the third prākāra.	Pāṇḍya ..	Tribhuvanachakravartin Kōṇṇerimmaikondāṇ Sundara-Pāṇḍyadēva.	2nd year, Kārttigai, 124th day.	Tamil ..	Records a royal order making provision for the maintenance of a perpetual lamp to the god Kōyilpoṇmēynda-Perumāḷ from the taxes due from several shepherds.
7	Same wall	Do. ..	Māraṇvarman <i>alias</i> Tribhuvanachakravartin Kulasēkharadēva.	1[0]th year, Dhanu, śu. 10, Monday, Āsvati.	Do. ..	Records gift of land by purchase, for supplying garlands to the god, by Matituṅgaṇ Taṇiṇipruveṇṇa-perumāḷ <i>alias</i> Āriya-chakravarti of Chakravartinallūr in Śevvirukkai-nāḍu, on the day of his natal star Tiruvādirai and on several specified festival days.
8	Base of the verandah on the west side of the third prākāra.	Vijayanagara ..	Saśāsivarāya-Mahārāya ..	Śaka 1466, Krōdhin, Uttarāyaṇa, Rishabha, śu. 6, Tuesday, Makhā.	Grantha and Tamil	Records gift by Viṭṭhaladēva-Mahārāja, son of Timmayadēva-Mahārāja, of the village Marudūr in Pāchchil-kūṛam in Maḷai-nāḍu, a subdivision of Vaḍagarai Rājārāja-vaḷanāḍu in Tiruchchirāppallī-uśāvaḍi, which had been given to him as <i>nāyakattāṇam</i> by the king, for providing offerings and worship to the god Śrīraṅganātha at Tiruvaraṅgam-Tiruppati in Viḷāvaṛāvidi-vaḷanāḍu, a subdivision of Pāṇḍikulāsani-vaḷanāḍu.

9	West wall of the same prakāra ..	..	..	..	..	Saka 1602, Raudri, Kumbha, śu. 7, Sunday, Svāti.	Tamil	..	Registers gift of land, by purchase, by Vāthūkula (Vādhūla)-deśīkar for offerings to the god on several occasions, including the day on which he was taken in procession to Kōṭṭai Cheṇṇama-Nāyakkar-maṇḍapam.
10	Beam of the maṇḍapa on the north side of the same prakāra.	Nāyaka	..	Vijayaṅga Chokkanātha-Nāyaka	..	..	Telugu	..	States that the <i>Vēḍapārāyaṇa-maṇḍapa</i> is the gift of the king. A copy of this record is also engraved on the beam of the <i>maṇḍapa</i> in the west side of the same prakāra.
11	Inner wall of the north side of the same prakāra near the Svarga-vāśal.	[Vijayanagara]	..	....	..	..	Grantha	..	Gives the genealogy of Viṭṭhala of the Āravīti family and registers the grant of two villages for providing offerings, worship etc., to the god Śrīraṅganātha and the gift of Sūrya- and Chandra-prabhā (<i>vāhana</i>) for the god's procession during festivals.
12	Same wall	Pāṇḍya	..	Jatāvarman <i>alias</i> Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	..	15th year, Āvapi 21	Tamil	..	Registers gift of land by purchase for rearing a flower-garden for supplying flowers to god Aḷagiyamaṇavāla-Perumāl, by the temple priest Āsūri Lakshmaḥṭṭa-Sōmayāji of Kaṇṇuḍai-chaturvēdimāṅgalam in Pāchchil-kūrram, a sub-division of Rājārāja-vaḷanāḍu, for the money received from Perumāl Sundara-Pāṇḍya.
13	Do.	Vijayanagara	..	Sadāśivadēva-Mahārāya	..	Saka 1467, Viśvāvasu, Phālgunay śu 7, Monday, Rōhiṇī.	Grantha and Tamil	..	Registers gift of the village Chintāmaṇi to Śrīśailapūrnāchārya Tātāchārya <i>alias</i> Auvukku Tiruvēṅkaṭayāṅgar by Mahāmaṇḍalēśvara Rāmarāja, for worship and offerings to the god in the manner in which they were formerly conducted in the time of Nalantigaḷ Nārāyaṇa-Jiyar, for the merit of himself and of the king. Refers to the erosion of the river Kāvēri into Śrīraṅgam and its diversion near Chintāmaṇi in the time of a Chōla king, and to the compensation in land in the Kōlakattai village granted to the Brahman residents of Chintāmaṇi.
14	East wall of the same prakāra ..	Chōla ..	..	Rājākēsarivarman <i>alias</i> Chakravartin Kulōttuṅga-Chōladēva.	..	39th year ..	Tamil ..	..	Begins with the introduction ' <i>Puḷaḷśūḷṇḍa puṇari</i> ' etc. Built in at the end. Seems to register a gift of land by purchase by Āriyan Vāsudēva-Bhaṭṭan <i>alias</i> [Rājārāja-Brah]mārāyaṇ of Anishṭhānam in Kāśmiradēśam.
15	Same wall	Do. ..	..	Do. ..	..	15th ..	Do. ..	..	Do. Registers gift of land, by purchase, by Rājārājan Madhurāntakaṇ <i>alias</i> Vatsarāja, for worship and offerings to the god Aḷagiyamaṇavāla-Perumāl, on the day of his natal star Mṛgāśīrsha and for feeding <i>Śrīvaiṣṇavas</i> in the Madhurāntakadēvaṇ-maṭha during two festival days.
16	Base of the kitchen on the east side of the same prakāra.	Vijayanagara	..	Vēṅkaṭapatidēva-Mahārāya	..	Saka 1533, Virōdhikṛit, Simha, ba. 13, Tuesday, Pūram.	Do. ..	..	Registers gift of money by Paramēśvaraṇ, son of Maṅgā-Setṭi, a merchant of Śrīraṅgam, for offerings to the god, when halting at the Viṭṭhalarājan-maṇḍapa in the Sāḷuvanāyakaṇ-tōppu, when taken in procession to Uraiyūr on the 5th and 6th days of the <i>Brahmōtsava</i> festival.
17	West wall of the fourth prakāra ..	Chōla	Parakēsarivarman <i>alias</i> Tribhuvana-chakravartin Tribhuvanavīradēva, 'who having taken Madura, Iḷam, Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and victors'.	..	35th year, Tulā, śu. 13, Wednesday, Rēvatī.	Do.	Incomplete. Begins with the introduction ' <i>Puḷaḷ vāyṭtu</i> ' etc. Records that certain lands were purchased and given as <i>tirunāmattukkāni</i> for worship and offerings, to god Aḷagiyamaṇavāla-Perumāl by Āmbalavaṇ-Kōyilālvār, a lady who was under the support (<i>mudugaṇ</i>) of Āmbalavaṇ Periya-Perumāl <i>alias</i> Jagadēkavira-Āchārya of Rājārājapura.

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B.—List of stone inscriptions copied during the year 1936-37—*contd.*

10

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TRICHINOPOLY DISTRICT— <i>contd.</i> TRICHINOPOLY TALUK— <i>contd.</i> Śrīraṅgam— <i>contd.</i>					
18	North wall of the same prākāra, left of the Svarga-vāsāl.	[Pāṇḍya]	..	Tribhuvanachakravartin Kōṇēriṇmai-koṇḍāṇ.	10th year, 184th day.	Tamil .. Registers tax-free gifts of 670 mā of land to several <i>bhaṭṭas</i> and others, colonising the <i>agaram</i> called Kōṇḍarāma-chaturvēdimāṅgalaṁ newly founded in the name of the king in Tiruvaraṅgam-Tiruppati in Viḷā-nāḍu, a subdivision of Pāṇḍikulapati-vaḷanāḍu on the southern bank, and a further gift of 30 mā of land for offerings and worship to god Lakṣmīmārāyaṇa-Perumāḷ consecrated in that colony.
19	Same wall	[Do.]	..	Tribhuvanachakravartin Kōṇēriṇmai-koṇḍāṇ.	12th year (in words), 102nd day.	Do. .. Engraved in continuation of the previous inscription. Registers a further tax-free gift of 106 mā of land, by the king in the same <i>agaram</i> to the <i>bhaṭṭas</i> of the village and to god Kōṇḍarāma-Perumāḷ.
20	Do.	[Do.]	..	Do. ..	Do. ..	Do. Registers an additional gift of 20 mā of tax-free land made by the king to the <i>bhaṭṭas</i> of Kōṇḍarāma-chaturvēdimāṅgalaṁ, excluding those granted in the 10th and 11th years of his reign.
21	Do.	[Do.]	..	Do. ..	Do. ..	Do. Registers another gift of 34½ (vēli?) of land by the king in Turaiyūr in Maḷa-nāḍu <i>alias</i> Rōjarāja-vaḷanāḍu, to the <i>bhaṭṭas</i> and to the god Kōṇḍarāma-Perumāḷ at Kōṇḍarāma-chaturvēdimāṅgalaṁ.
22	Do.	[Do.]	..	Do. ..	2+1st year, 213th day.	Do. Registers remission of taxes on certain lands purchased by the <i>bhaṭṭas</i> of Kōṇḍarāma-chaturvēdimāṅgalaṁ.
23	Do.	Pāṇḍya	..	Māravarman Tribhuvanachakravartin Kulaśekharaḍēva.	2+1st year, Makara, ba. 3, Tuesday, Uttiram.	Do. Seems to be connected with No. 22 above. Registers sale of garden-land by the officials of the Eḍuttakai-aḷagiya-Nayinār shrine at Tiruvaraṅgam to the <i>bhaṭṭas</i> of Kōṇḍarāma-chaturvēdimāṅgalaṁ founded in the name of Perumāḷ Sundara-Pāṇḍyaḍēva.
24	Do.	Do. ..	..	Do. ..	2 (+1st?) year, Makara, ba. 3, Tuesday, Uttiram.	Do. Registers sale of another bit of garden-land to the same <i>bhaṭṭas</i> by Śrīvaikunṭhādāsa of Tirumēyam.
25	Do.	Do. ..	..	Do. ..	2+1st year, Makara, ba. 3, Tuesday, Uttiram.	Registers a similar sale of garden land by Piraguvāli Nittan <i>alias</i> Kōyilponmēyṇḍaperumāḷdāsa, a <i>dāsanambi</i> of Tiruvaraṅgam, to the <i>bhaṭṭas</i> of Kōṇḍarāma-chaturvēdimāṅgalaṁ.
26	Do.	Do. ..	..	Do. ..	Do. ..	Engraved in continuation of the previous inscription. Registers sale of garden-land by the officials of the shrine of the goddess Śrīraṅga-Nāchchiyār to the <i>bhaṭṭas</i> of the same village.
27	Do.	Do. ..	..	Do. ..	Do. ..	Do. A similar sale of garden-land by Aruḷāpperumāḷ <i>alias</i> Piraguvāli Aḷagiya-perumāḷdāsa, a <i>dāsanambi</i> of Tiruvaraṅgam-Tiruppati.

28	Do.	..	..	..	Do.	..	Do.	..	Do.	..	Do.	..	Do. A similar sale by Karumānikkālvān <i>alias</i> Anukkavillidāsa, a <i>dāsanambi</i> of Tiruvaraṅgam-Tiruppati.
29	Do.	..	..	..	[Pāṇḍya]	..	Tribhuvanachakravartin Kōṇēripmai-konḍāṇ.	11th year, 170th day.	Do.	..	Do.	..	Do. Registers a grant of land to the <i>Sabhā</i> of Jagadēkavīra-chaturvēdimaṅgalam in exchange for 3 <i>vēli</i> of land required for the temple of Kōṇḍarāma-Perumāḷ, in the new colony Kōṇḍarāma-chaturvēdimaṅgalam founded in the name of the king.
30	Do.	..	..	..	Chōḷa	..	Tribhuvanachakravartin Rājārājadēva	24th year ..	Do.	..	Do.	..	Registers gift of land, by purchase, by Viṭṭaya, a <i>sēṇaibōya</i> of Bhīmaṇṇa-Daṇḍanāyaka, a <i>Mahāpradhāni</i> of Sōmēśvaradēva, for the supply of garlands to the god Aḷagiya-maṇavāḷa-Perumāḷ.
31	Do.	..	..	..	Do.	..	Rājakēsarivarman <i>alias</i> Chakravartin Kulōttuṅga-Chōḷadēva.	11th year, Kaṇṇaka, ba. 15, Sunday, Āyilyam.	Do.	..	Do.	..	Begins with the introduction ' <i>Puḷaṣūḷṇa punari</i> ' etc. States that as the temple of Mummuḍichōḷa-Viṇṇagarālvār at Rājamahēndra-chaturvēdimaṅgalam, a <i>brahmadēya</i> in Kāṇḍāra-nāḍu, a subdivision of Nittavinōḍa-vaḷanāḍu, was unable to safeguard its property owing to a burglary of its treasury, during the conflict between the Right and Left hand classes in the 2nd year of the king's reign, the assembly of Rājamahēndra-chaturvēdimaṅgalam received a lump-sum from the temple and exempted certain lands belonging to it from payment of taxes.
32	Do.	..	..	..	Do.	..	Tribhuvanachakravartin Tribhuvaṇavīradēva 'who having taken Madura, Iḷam, Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and victors'.	34th year ..	Do.	..	Do.	..	Registers an order of Gāṅgēyarāyar, fixing the apportionment of the produce from several classes of temple lands, between the temple and its tenants.
33	Do.	(right of the Svarga-vāśal)			Do.	..	Parakēsarivarman <i>alias</i> Tribhuvaṇachakravartin Vikrama-Chōḷadēva.	16th ..	Do.	..	Do.	..	Begins with the introduction ' <i>Pūmālai miḍaiṇdu</i> ' etc. Registers gift of land, by purchase, by Śīriḷaṅkō Tirunāḍuḍaiyāṇ for feeding Śrīvaiṣṇava pilgrims on new-moon days and ten Malayāḷa Brahmins during the Paṅguṇi festival. This gift is placed under the protection of the <i>Abhimānabhū-shaṇar</i> of the three <i>maṇḍalas</i> .
34	Do.	..	..	..	Do.	..	Tribhuvanachakravartin Tribhuvaṇavīradēva 'who having taken Madura, Iḷam, Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and victors'.	37th ..	Do.	..	Do.	..	Registers a gift of land by a Brahman lady of Rājakēsari-chaturvēdimaṅgalam, a <i>brahmadēya</i> in Nallūr-nāḍu, a subdivision of Nittavinōḍa-vaḷanāḍu as <i>tiruvīḍaiyāṭṭam</i> to god Aḷagiyaṇavāḷa-Perumāḷ.
35	Do.	..	..	..	Do.	..	Tribhuvanachakravartin Rājārājadēva	26th year, Dhanus, śu. 3, Saturday, Tiruvōḇam.	Do.	..	Do.	..	Registers a gift of land by purchase by Aḷagiyaṇavāḷa-Perumāḷ, son of Irāyiran Koṇḍanambi-Setṭi of Kulamūḷḷu in Malai-maṇḍalam, to Tiruvaraṅgamālinambi of Nālūr, a Śrīvaiṣṇava of Tiruvāraṅgam, for a flower-garden to the god Śrīraṅganātha.
36	Do.	..	..	..	Pāṇḍya	..	Kōraiyaṇvarman (Jaṭavarman?) Tribhuvanachakravartin Kulasēkhara-dēva.	4th year, Ādi 10 ..	Do.	..	Do.	..	Registers a <i>parrumuri</i> given by Śrīvaikuṇṭhatāṭaṇ (dāsan) to the <i>bhaṭṭas</i> of Ravivarma-chaturvēdimaṅgalam in respect of the sale of certain lands in that village for 2,200 <i>paṇam</i> .

B.—List of stone inscriptions copied during the year 1936-37—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TRICHINOPOLY DISTRICT— <i>contd.</i> TRICHINOPOLY TALUK— <i>contd.</i> Śrīraṅgam— <i>contd.</i>					
37	Same wall .. .. .	..	Tribhuvanachakravartin Kōṇērimēl-koṇḍāṇ.	4th year, 114th day.	Tamil ..	Registers a remission of taxes on 5 <i>vēli</i> of land granted to the <i>bhāṭṭas</i> of Ravivarma-chaturvēdimāṅgalam, formed in the name of the (Travancore) king in the 2+1st year at Tiruvarāṅgaṅ-Tiruppati and to the god Ravinārāyaṇa-Perumāḷ consecrated therein. (See No. 40 below.)
38	Do. .. .. .	..	....	4th year ..	Do. ..	Engraved below the previous inscription. Contains the <i>terippu</i> (order) communicating the royal sanction to the above gift while the king was camping at Kaṇṇaṇūr.
39	Do. .. .. .	..	Tribhuvanachakravartin Kōṇērimai-koṇḍāṇ.	2+1st year, 219th day.	Do. ..	Records a tax-free gift of 25 <i>vēli</i> of land in the villages Toḍai-yūr, Nattanaṅguḍi and Maḷavanūr in Vaḍagarai Rājarāja-vaḷanāḍu made by the king for forming a colony called Ravivarma-chaturvēdimāṅgalam in his name, inclusive of the endowment made for god Ravinārāyaṇa-Perumāḷ consecrated therein by him.
40	East wall of the same prakāra	Pāṇḍya ..	Perumāḷ Sundara-Pāṇḍyadēva ..	8+1st year ..	Do. ..	Registers that, on the representation made by several persons, Veṇāṭṭadigaḷ (Travancore king) made a gift of sites, after purchase, to the temple of Ravinārāyaṇa-Perumāḷ and to several <i>bhāṭṭas</i> colonising the village Ravivarma-chaturvēdimāṅgalam, newly formed after the name of the donor.
41	Same wall .. .. .	..	....	2+1st year, 24th day.	Do. ..	States that while the king (probably Ravivarman) was camping at Kaṇṇaṇūr, he remitted the taxes on the lands granted to the several donees referred to in No. 40 above.
42	Do.	[Pāṇḍya] ..	....	..	Do. ..	States that while the god was seated on the 'Sundara-Pāṇḍyaṇ' seat under the 'Sundara-Pāṇḍyaṇ' pearl canopy in the <i>abhishēka-maṇḍapa</i> in the temple on the Kārttigai festival day, a gift of 32 house-sites was made to 32 Brahmans after purchase from the <i>saḅhā</i> of Vikramaśōḷa-chaturvēdimāṅgalam in the colony called Kaliyugarāma-chaturvēdimāṅgalam, newly founded by the officer Periyaperumāḷ alias Kāḷiṅgarāya, in the name of the (Pāṇḍya) king.
43	Do.	Pāṇḍya ..	Jatāvarman Tribhuvanachakravartin Vira-Pāṇḍyadēva.	12th year (in words), Tula, ba. 10, Wednesday, Makha.	Do. ..	Engraved in continuation of No. 42 above. Registers gift of land by Gōmadattu Nārāyaṇa-bhāṭṭa of Vikramaśōḷa-chaturvēdimāṅgalam to the <i>bhāṭṭas</i> of Kāḷiṅgarāya-agaram, which was separated from Vikramaśōḷa-chaturvēdimāṅgalam.
44	Do.	[Pāṇḍya] ..	Do. ..	.. year, [Kumbha], ba. 13, Wednesday, Uttirāḍam.	Do. ..	Records an exchange of land between Malaikkiniyaṇṇāṅ-Bhāṭṭaṇ and Gōmadattu Nārāyaṇa-Bhāṭṭaṇ of Vikramaśōḷa-chaturvēdimāṅgalam in connection with certain endowment made by the latter to the colony formed by Kāḷiṅgarāya in the name of the Perumāḷ (the Pāṇḍya king) in the 10th year of his reign.

45	Do.	..	..	[Do.]	..	Tribhuvanachakravartin Kōṇērimēl-koṇḍāṇ.	..	Do.	..	Registers gift of land, by purchase, by Valaivisuvāṇ Periyaperumāl Kāliṅgarāyar of Kaṭṭikkurichehi, a hamlet of Parāntakanallūr in Naḍuvil-kūrṇam, a subdivision of Mīlalai-kūrṇam in Pāṇḍi-maṇḍalam, to the <i>bhaṭṭas</i> of Kaliyugarāma-chaturvēdimāṅgalam newly founded in the name of the king, which was made tax-free from his 10th year.
46	Do.	..	..	[Do.]	..	Do.	..	Do.	..	States that some lands which had been granted in exchange for a pathway included in the new colony of Kaliyugarāma-chaturvēdimāṅgalam was made tax-free from the 10th year of the king.
47	Do.	..	..	Pāṇḍya	..	Jatāvarman Tribhuvanachakravartin Vira-Pāṇḍya.	10th year (in words), Kumbha, ba. 13, Wednesday, Uttirāḍam.	Do.	..	Registers sale of land to Kāliṅgarāyar mentioned in No. 45 above by Nārāyaṇa-Bhaṭṭa and his brother belonging to Vikramaśōla-chaturvēdimāṅgalam for the formation of the colony Kaliyugarāma-chaturvēdimāṅgalam in the name of the king.
48	Do.	..	..	Do.	..	Do.	Do.	Do.	..	Records another similar transaction made by the parties mentioned in No. 47 above.
49	Do.	..	..	[Pāṇḍya]	..	....	..	Do.	..	Connected with No. 42 above. Purports to be an order issued by the deity in respect of house-sites granted to 32 <i>bhaṭṭas</i> in the 10th year of king Vira-Pāṇḍya.
50	Do.	..	..	Pāṇḍya	..	Jatāvarman Tribhuvanachakravartin Vira-Pāṇḍya.	10th year, Kumbha, ba. 13 Uttirāḍam, Wednesday.	Do.	..	Registers sale of another bit of land to Kāliṅgarāyar by Nārāyaṇa-Bhaṭṭa and his brother mentioned in No. 47 above.
51	Do.	..	..	[Pāṇḍya]	..	Tribhuvanachakravartin Kōṇērimēl-koṇḍāṇ.	..	Do.	..	Registers gift of tax-free land to the temple of Vēdanārāyaṇa-Perumāl at Tirunārāyaṇapuram in Allakaraī-nāḍu. Mentions the village Sundarapāṇḍya-chaturvēdimāṅgalam formed in the name of the king's elder brother (<i>aṇṇāḷvi</i>).
52	Do.	..	..	[Do.]	..	Do.	..	Do.	..	Connected with the previous inscription and also engraved beneath it. Damaged. Seems to register a remission of taxes on lands in Jayaṅgaśōla-chaturvēdimāṅgalam for money received from the <i>bhaṭṭas</i> of Sundarapāṇḍya-chaturvēdimāṅgalam, hamlet of Tirunārāyaṇapuram in Allakaraī-nāḍu.
53	Do.	..	..	[Do.]	..	Do.	..	Do.	..	Engraved below the previous inscription. Damaged. Registers a grant of house-sites, free of taxes, in the <i>agaram</i> formed in the king's name in Tirunārāyaṇapuram.
54	Do.	..	..	Vijayanagara	..	Virūpāksha .. ..	..	Sanskrit in Grantha	..	Unfinished. Gives the ancestry of the king from Saṅgama and states that he was the son of Harihara by Mallāmbikā and the daughter's son of king Rāmadēva of the Yadu-kula. Mentions a visit of the king to the sage Vidyāranya.
55	South wall of the same prakāra	..	Chōla	..	..	Rājakēsarivarman <i>alias</i> Tribhuvana-chakravartin Kulōttuṅga-Chōla (II).	11th year, Simha, ba. 14, Wednesday, Āyilyam.	Tamil	..	Commences with the introduction 'Pūmaṇṇu-padumam' etc. Registers an endowment of land after purchase for a flower-garden to the temple, by three private individuals who also made additional gifts of money for the maintenance of five gardeners. The land is said to have been purchased by the donors from the temple itself.

B.—List of stone inscriptions copied during the year 1936-37—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TRICHINOPOLY DISTRICT— <i>contd.</i>						
TRICHINOPOLY TALUK— <i>contd.</i>						
Śrīraṅgam— <i>contd.</i>						
56	Same wall	Chōla ..	Rājakēsarivarman <i>alias</i> Tribhuvana-chakravartin Kulōttuṅga-Chōladēva (II).	7th year, Kumbha, ba. 5, Saturday, Svāti.	Tamil ..	Begins with the same introduction. Purports to be an order issued by the deity leasing the temple lands to the <i>Kōva-ṇavar</i> who were to plant cocoanut and areca palms thereon and to pay a specified portion of the yield to the temple year after year.
57	Do.	Vijayanagara ..	Sadāśivarāya-Mahārāya ..	Śaka 1487, Krōdhana, Kaṇṇi, śu. 3, Thursday, Viśākṣā.	Do. ..	Registers an endowment in money made by a certain Perumāḷ-Jiyar on behalf of (his teacher?) Aḷagiyamaṇavāḷa-Jiyar <i>alias</i> Sēnāpati-dhurandhara <i>alias</i> Śrīraṅganārāyaṇa-Jiyar, with the interest on which offerings were to be made to god Śrīraṅganātha, on the occasion of the sacred bath of the deity in the Kāvērī on the Paṅguṇi-Uttiram day during the annual festival (<i>Ādi-Brahmāvin-tirunāl</i>) in the temple.
58	Do:	Do. ..	Do. ..	Śaka 1475, Paridāpi (expired), Pramādīcha (current), Mēsha, śu. 1, Thursday, Bharāṇi.	Do. ..	Damaged. Registers gift of lands, after purchase, by a certain Singa-Gaṅgaya, son of Nāgu-Ṣeṭṭi of the Neṇṇuṅmaṇra-gōtra, for offerings to the god every evening and for unguents and offerings on Fridays. Mentions a certain Gaṅgayadēva-Mahārāja who was in charge of the temple lands in Kilpalāru in Uraiyūr-kūrām.
59	Do. .. ..	..	.....	Plavaṅga, Āvaṇi 9	Do. ..	Records gift of cows for a lamp to the temple by Sūryadēvar Paliyappa-Maṇṇāḍiyār, a merchant of Eṇṇalapura-nagaram. In characters of the 16th century A. D.
60	Do.	Vijayanagara ..	Sadāśivarāya-Mahārāya ..	Śaka 1484, Du- [ndubhi], Karka- ṭaka, ba. 10, S a t u r d a y , Rōṣhiṇi.	Do. ..	Records gift as <i>tiruvīḍaiyāṭṭam</i> of the village Āḍippuliṇṇ in Ōgaimāṅṇai, a subdivision of Āyppāḍi-śirmai belonging to Taṇjāvūr-uśāvaḍi in Śōḷa-maṇḍalam for offerings to the god Śrīraṅganātha, by <i>Rāyasam</i> Venkaṭa .., son of Guṇḍamarāja Timmapparāja of the Āruvēlu community.
61	Do.	Chōla ..	Parakēsarivarman <i>alias</i> Tribhuvana-chakravartin Virarājēndradēva.	6th year, Mīṇa, ba. 6, Monday, Kēṭṭai.	Do. ..	Commences with the introduction ' <i>Puṇal vāyṭtu</i> ,' etc. Registers gift of the village Tiruvāyppāḍinallūr, made tax-free, for special worship and offerings to the god, on the day of the Daivattarāyaṇ festival by the <i>gōpālas</i> who had proprietary rights over Valluvappāḍi-nāḍu in Karikālakaṇṇa-vaḷanāḍu.
62	Do.	Hoysala ..	Vīra-Rāmanāthadēva ..	8th year (in words), Mārgaḷi.	Do. ..	Records a gift of land at Tirukkuraiparru by purchase for a flower-garden, to a certain Vaikuṇḍadāsar who had to grow flowers and supply garlands to the temple, for the merit of queen Kamalādēvi, the daughter of Ariyappillai-Daṇḍanāyaka, a <i>Pradhāni</i> of the king, and her two daughters Periyataṅgi Irāiyakkaṇ and Viṇchannaṇ.
63	Do.	Chōla ..	Tribhuvanachakravartin Rājādhirāja-dēva.	9th year ..	Do. ..	Records an endowment in money for a lamp in the temple, by Perumāḷ <i>alias</i> Rājārāja Uttama-Ṣeṭṭi of Kuṇṇattippa-ṭṭiṇam in Kaivāra-nāḍu, a subdivision of Poysala-nāḍu.

64	Do.	..	..	..	[Hoysala]	..	....	..	Do.	..	..	Records gift by purchase of land adjoining the land mentioned in No. 62 above, to the same donee, by Sōmalādēviyār, daughter of Ariyappillai-Daṇḍanāyaka, the <i>Pradhāni</i> of Vira-Rāmanātha, for the merit of her daughter Śiṛuttāṅgi.
65	Do.	..	..	..	Hoysala	..	Sārvabhaumachakravartin Rāmanāthadēva.	Vira-	Do.	..	..	Registers a similar gift of land by purchase for the same purpose by queen Kamalādēvi, for her own merit.
66	Do.	..	..	..	Vijayanagara	..	Sadāśivarāya-Mahārāya ..	..	Do.	..	..	Records gift of the income from the village Uttamaśōlanallūr in Maṇappiḍi-nāḍu, a subdivision of Tiruchchirāppalli- <i>uśāvaḍi</i> for offerings to the god by Nārapparāja, son of Mahāmaṇḍalēśvara Nandyāla Naraśiṅgarāja. Refers to a previous gift of a portion of the income from the same village for a feeding house conducted by Śiṛu-Tirumalaiyyaṅgār, son of Tālapākkaṁ Periya-Tirumalaiyyaṅgār.
67	Do.	..	..	..	Chōla	..	Tribhuvanachakravartin Kulōttuṅga-Chōladēva 'who was pleased to take Madura and the crowned head of the Pāṇḍya'.	19th year	Do.	..	..	Records gift of 12 <i>Bhujabala-māḍai</i> for a lamp in the temple by Nūṅkama-Mahādēvi, (wife of) Madhurāntakap-Pottappichchōlaṅ <i>alias</i> Siddharaiṣaṅ.
68	Do.	..	..	..	Do.	..	Parakēsarivarman <i>alias</i> Tribhuvana-chakravartin Rājarājadēva.	11th year (in words), Vriśchika, śu. 5, Monday, Tiruvōṇam.	Do.	..	..	Commences with the introduction ' <i>Pū-maruviya tirumāḍum</i> ' etc. Records gift of a golden lamp-stand set with one ruby and an endowment of money for maintaining the lamp and for the supply of camphor, by Kōḍai-Ravivarman of Vēṇṇāḍu in Malai-nāḍu.
69	Do.	-	..	..	[Hoysala]	..	....	Śaka 1154 (in words): Nandana, Chit-tirai, paurṇamāsi, Svāti, Tuesday, lunar eclipse.	Grantha and Tamil			Records gift of land for offerings to god Raṅganātha during the early morning service, by Bhāradvājakulatilakaṅ Śrīrama-Bhaṭṭaṅ of the temple of Tirukkulalūḍiṇa-Pillai (Krishṇa) consecrated by Umādēvi, the queen of Vira-Vallāḍēva at Dōrasamudram. The donor lived in the time of Naraharibhūpāla (Vira-Narasimha II).
70	Do.	..	..	..	Hoysala	..	Vira-Rāmanāthadēva	8th year, Makara, śu. 5, Monday, Uttirattādi.	Tamil	..	..	Records gift of gold by Sāhaḷa-Bhaṭṭa, son of Ahaḷa-Bhaṭṭa of the Sākala-gōtra, who belonged to the community of Parādēsi Sāvāsi merchants, for offerings during one service in the temple and for supplying garlands to the god, for the merit of the donor and his son.
71	Do.	..	..	..	Chōla	..	Tribhuvanachakravartin Rājarājadēva.	.... śu. 13, Friday, Svāti.	Do.	..	..	Damaged and incomplete. Seems to record a gift of money to provide for an endowment in land to the temple by a certain Akhilāṇḍai for the merit of her son pōlālvaṅ-Daṇḍanāyakaṅ.
72	Do.	..	..	..	Do.	..	Do.	21st year, Āḍi 11	Do.	..	..	Records gift of 100,000 <i>kāṣu</i> to the temple by Dēviyār Sōmalādēviyār for a lamp and a flower-garden. Gives details of lands purchased with the money thus endowed.
73	Do.	..	..	..	Do.	..	Tribhuvanachakravartin Rājādhi-rājadēva (II).	9th year (in words)	Do.	..	..	Begins with the introduction ' <i>Kaḍal sūḷṇḍa</i> ' etc. Records an endowment of 1,000 <i>kāṣu</i> by Viṇṇirundāṅ Sēmaṅ <i>alias</i> Tirukkuṛaiyaḷatta Akalaṅka-Nāḍālvāṅ of Tiruttavatturai, for conducting certain special festivals in the temple.
74	Do.	Hoysala	..	Sārvabhaumachakravartin Rāmanāthadēva.	7th year, Rishabha, ba. 5, [Friday], Tiruvōṇam.	Do.	Highly damaged. Seems to record gift of land for a flower-garden, by a member of the mint establishment (<i>Kambattatu Aṇikkārar</i>) community.

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B.—List of stone inscriptions copied during the year 1936-37—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TRICHINOPOLY DISTRICT— <i>contd.</i> TRICHINOPOLY TALUK— <i>contd.</i> Śrīraṅgam— <i>contd.</i>					
75	Same wall	Chōla	[Pa]rakēsarivarman <i>alias</i> Tribhuvana- chakravartin Kulōttuṅga-Chōla- dēva.	3rd year ..	Tamil	Begins with the introduction ' <i>Puṇal vāyṭtu</i> ' etc. Incomplete. Seems to record an endowment for the sacred bath and offerings to the deity on special festival days in the months of Aipāsi and Paṅguṇi.
76	Do.	Do.	Parakēsarivarman <i>alias</i> Tribhuvana- chakravartin Virarājēndradēva.	7th year, Mithuṇa, ba. 12, Tuesday, Kārttigai.	Do.	Begins with the same introduction. Records an endowment of money for the merit of a certain Vāgalar-Kōḍāli <i>alias</i> nātha-Pallavaraiyaṇ, by his wife and daughter, for conducting a special festival to god Alagiyaṁanavāla-Perumāl in the temple, on the day of Rōhiṇī which was his natal star.
77	Do. .. .. .	.. ..	Tribhuvanachakravartin Kō[nēriṇ- maikoṇḍāṇ].	11+3rd year ..	Do.	Registers the <i>ulvāri</i> issued by the king at the instance of Ayyaṇ Maḷa[varāyaṇ] for the tax-free village Kumaranambinallūr newly formed and granted to the temple by Nāvāyaṇ Koṇḍanambi of Kuḷamūkku, a horse-dealer (<i>kudirai-chcheṭṭi</i>) of [Malai]-maṇḍalam, for worship and offerings. Mentions Irattakulakālapuram, from which a portion of the land was separated to form the new village. (See No. 35 above.)
78	Ceiling of the maṇḍapa in front of the Vēṇugōpālasvāmin shrine in the same prākāra.	.. ..	....	Śaka 1658, Nāḷa, Chaitra, śu. aksha- ya-tritīyā, Satur- day, Rōhiṇī.	Do.	Much damaged. Seems to refer to the construction of the <i>maṇḍapa</i> by a person of the Kāśyapa-gotra. Two copies of the same record are engraved near this in Telugu and Marāṭhi (in Nāgarī).
79	West base of the maṇḍapa in front of the Paramapadanātha shrine, in the east side of the same prākāra.	Vijayanagara ..	Veṅkaṭapatidēva-Mahārāya (I) ..	Śaka, 1512, Vikriti, Rishabha, śu. 7, Thursday, Pushya.	Do.	Records an endowment in money by a certain Chennarāja, son of Tirumalaiyaṇ of Pattikoṇḍai, for offerings during the festival every month in the shrine of Paramapadanātha.
80	Slab set up in front of the Dhanvantari shrine in the same prākāra.	Hoysala ..	Pratāpachakravartin Vira-Rāmanā- thadēva.	3rd year (in words), Kārttigai.	Do.	Records the founding of a <i>sālai</i> on the west side of the <i>gōpura</i> enshrining the god Eḍuttakai-alagiya-Nāyaṇār in the Raṅganātha temple and an endowment of land for its upkeep by (Qha)ḷagadēva Śiṅgaṇṇa-Daṇḍanāyaka, a <i>pradhāni</i> of the king. The <i>sālai</i> was entrusted to the care of Garuḍavāhana-panḍita who is styled the <i>rakshaka</i> of the donor.
81	Another slab in the same place ..	.. ..	....	Śaka 1415, Pramādi, Rishabha, śu. 5, Monday, Pushya.	Do.	Records gift of 2 <i>vēli</i> of land for worship and offerings to Dhanvantari-Emberumāṇ newly set up by the donor and for medicinal decoction (<i>kuḍiṇṇr</i>) to the god, by Śrīnivāsa <i>alias</i> Śrīraṅga Garuḍavāhana-Bhaṭṭa, son of Alagiyaṁanavāla-Maṅgalādarāya who was one of the <i>bhaṭṭāḷ-kottu</i> (of the temple) in the time of Irandaḷakāḷamedutta-Perumāl Kūḍal Chakravāḷa-Nambi <i>alias</i> Uttamanambi-Pillai. The donor is stated to have revived the hospital (<i>ārōgya-sālai</i>) which had been in charge of his ancestor Garuḍavāhana-Bhaṭṭa and which had been destroyed by fire.

82	Pillar in a maṇḍapa on the steps of the Chandra-pushkarinī (tank) in the same prakāra.	Chōla	Kulōttuṅga-Chōla	33rd year	Do.	Records gift of a lamp weighing 100 <i>palam</i> by a certain Śāt-tāṇḍai Aiyyaṇaṇ Śaṅkaranārāyaṇaṇ.
83	West wall of the Mēṭṭaḷagiyaṅgar shrine in the same temple.	.. ..	....	Śaka 1611, Vibhava, Miṇa, śu. 6, Saturday, Rōhiṇī.	Do.	Records gift of land by purchase, by Raṅgaśāyi, son of Chaṇḍarāja of Tēṭṭappalli, for offerings to the god while halting in the <i>maṇḍapa</i> on the festival day called Bhūpati-Uḍaiyar-tirunāl.
84	Slab kept inside the same shrine .. ..	.. ..	....	.. ..	Do.	Gives the names of two figures carved on the slab, as Krish-nappa-Nāyakkar and Virappa-Nāyakkar, in characters of the 16th century A.D.
85	Another slab in the same place .. ..	.. ..	....	.. ..	Do.	In characters of the 16th century A.D. Gives the name Vayyappa-Nāyakkar Krishnappa-Nāyakkar Koṇḍama-Nāyakkar round a figure carved on the slab, the outline of which bears marks of erasure in chisel.
86	Slab built into the pavement of the maṇḍapa in front of the Tāyār shrine in the same temple.	Pāṇḍya	Perumāḷ Vira-Kulaśēkharadēva	5th year (in words)	Do.	Fragment. Seems to record a gift of land at Appikkūḍal for offerings to god Eḍuttakai-aḷagiya-Nāyaṇaṇ.
87	Below an image in the inner jamb of the Veḷḷai-gōpura in the fifth prakāra of the same temple.	.. ..	....	Saumya, Tai 22, Fri-day.	Do. and Telugu	Characters belong to the 15th century A.D. States that Periyālvār, the agent of Iranda-kālameḍutta Aḷagiya-maṇa-vāḷadāsaṇ, fell down from the <i>gōpura</i> and lost his life as a protest against lapses of worship in the temple, and when worship was restored certain temple honours were shown to (the effigy of) this person.
88	Inner wall of the same gōpura .. ..	.. ..	....	.. ..	Sanskrit in Grantha	Characters belong to the 15th century A.D. A fragmentary verse in praise of Rāmānuja-muni.
89	Same wall	Chōla	[Tribhuvanachakravartin] Kulōttuṅga-Chōla, 'who took ḷam, Madura, Karuvūr and the crowned head of the Pāṇḍya'.	.. ..	Tamil	States that the worship of the god, who was the tutelary deity of the king, and the repairs to the <i>prakāra</i> wall called Magadēsaṇ <i>alias</i> Aḍaiyavaḷainḍāṇ-tirumāḷigai were left in charge of Tāyilumnaḷḷaṇ <i>alias</i> Kulōttuṅgaśōḷa-Vāṇakōva-raiyar.
90	East wall of the same gōpura, left of entrance.	.. ..	....	Śaka 1512, Vikriti, Mēsha, śu. paur-namī, Thursday, Viśākhā.	Do.	Registers an endowment of 70 <i>varāhaṇ</i> by Krishnappa-Nāyaka, son of Adattarāya of the Viṣṇuvardhana-gōtra, for feeding eight Vaiṣṇavas daily in the temple. The gift was entrusted to a certain Tirumalai Tiravēṅgaḍa-Tāṭṭaiyaṅgar Tirumalaiyyaṅgar.
91	Same wall .. ..	.. ..	....	Śaka 1505, Subhāṇu, Tulā, ba. 5, Fri-day, Punarvasu.	Do.	Records a similar gift of money entrusted to the person mentioned above, by Jagatāpirāyar, son of Annama-Nāyaka and grandson of Muttu Vasavayya-Nāyaka of the Vipra[la*]-gōtra, for feeding Śrīvaiṣṇavas in the Rāmā-nuja-kūṭam.
92	Inner wall of the Viṭṭhala shrine in the Raṅgavilāsam-maṇḍapa.	.. ..	....	Śaka 1422, Raudri, Makara, śu. 10, Monday, Rōhiṇī.	Grantha and Tamil	States that Kandāḍai Mādhavayyaṅgar, a disciple of Kan-dāḍai Rāmānujayaṅgar, the <i>dharma-kartā</i> of the Rāmā-nuja-kūṭam at Tiruvarāṅgam-Tiruppati, constructed newly a temple to the north of the <i>Nāmmugaṇ-gōpura</i> and con-secrated therein the images of Viṭṭhalēśvara and Madhura-kavi-Ālvār and arranged for their worship.

B.—List of stone inscriptions copied during the year 1936-37—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TRICHINOPOLY DISTRICT— <i>contd.</i>						
TRICHINOPOLY TALUK— <i>contd.</i>						
Śrīraṅgam— <i>contd.</i>						
93	Same wall .. .. .	..	....	Yuva, Kārttigai 10	Tamil	Records that 2 <i>vēli</i> of land belonging to the temple were allotted for worship to the images of Viṭṭhalēśvara and Madhurakavi-Ālvār mentioned above. Also refers to the construction of a <i>maṇḍapa</i> and the formation of a garden by the donor mentioned in No. 92 above. Mentions also a shrine of Tiruppān-Ālvār.
94	Stone built into the north wall of the Kūrattālvār shrine.	..	....	Dhanus, Tuesday, Pūrattādi.	Do.	Fragment. Mentions the temple of Purushōttamattu-Emberumān at Uttamaśīli-chaturvēdimangalam.
95	Slab kept near the Dēvasthānam Museum.	Chōla	Parakēsarivarman 'who took Madura and Iḷam'.	41st year ..	Do.	Mutilated at the end. Records gift of 2 pieces of land by a certain Brahmādhiraṇ <i>alias</i> Achehiyaṇ-Bhaṭṭaṇ Śrī Vasudēvaṇ Chakrapāṇi of Peruvēngūr, a <i>brahmadēya</i> in Viḷā-nāḍu, for cake-offerings to the god on the day of <i>ekādaśī</i> , during the Paṅguṇi festival in the temple.
96	North side of the Chittiraittēr-maṇḍapam in the east Chittirai street.	..	....	Śaka 1366, Raktākshi, Tai 15.	Do.	States that this <i>maṇḍapa</i> was the gift of Sirupparasār Viṭṭaṇaṇ.
97	Slab set up in the street corner near the same maṇḍapa.	Vijaganagara ..	Veṅkaṭapatidēva-Mahārāya ..	Śaka 1516, Jaya, Mēsha, śu. 3, Saturday, Rōhiṇi.	Do.	Records sale of house-sites by two <i>Brāhmaṇas</i> of the temple to Aochyutappa-Nāyaka, son of Śevvappa-Nāyaka, for establishing a <i>Rāmānuja-kūṭam</i> .
98	Four inner jambs of the gōpura in the same street.	..	....	..	Grantha	Four labels, one on each jamb reading 'Kaliyugarāmaṇ' in characters of the 13th century A.D. Below this is sculptured in relief the figure of a <i>Gaṇḍabhēruṇḍa</i> , with a human body and two birds' heads.
99	Slab set up in the Maṇavāla-māmuni-maṭha in the south Ūttira street.	[Pāṇḍya] ..	....	..	Tamil	States that the Sundarapāṇḍya-maṭha was built for the welfare of Perumāḷ Sundara-Pāṇḍya, by Varantaruvāṇ Eḍuttakai-aḷagiyāṇ <i>alias</i> Pallavarāyar of Tuṇjalūr in Nāḍuvil-kūṭram, a subdivision of Tirumīlalaikīrā-nāḍu, for the use of the <i>Tridaṇḍi-sanyāsins</i> .
100	Pillar in the maṇḍapa in front of the central shrine in the Daśāvatāra temple belonging to the Ahōbala-maṭha.	..	....	Śaka 1618, Iśvara, Pūrattāśi, śu. 13, Śatabhishaj.	Do.	Incomplete. States that Sāmavēdi Rāmāyaṅgār <i>alias</i> Śrīraṅga Kalyāṇa-Rāmānujasvāmin, the nephew of Periya Kalyāṇa Rāmānujasvāmin succeeded the latter in the supervision of the affairs of the Daśāvatāra temple.
101	North and west walls of the same shrine.	..	....	Śaka.... [Viḷam]-bi, Uttarāyana, Rishabha, śu. 2, Monday, Rēvaṭi.	Do.	Damaged. Records grant of lands in Śeṅguḍi and Analai including house-sites as <i>Nityāgnihōtra-vṛtti</i> to a certain Śrīraṅgarāja-Dikshitar out of the <i>tiruvilaiyāṭṭam</i> lands of the shrine of Tirumaṅgai-Ālvār, by Nārāyaṇasvāmin, the agent in charge of the latter shrine in the Daśāvatāram temple. After daily worship in the temple and on the 5 festival days in honour of Tirumaṅgai-Ālvār every year, the Jiyar was entitled to certain honours.

102	West and south walls of the same shrine.	..	....	Śaka 1619, Īsvara, Purattāsi, śu. 11.	Do. ..	..	Records the conferment of the title of <i>Jīya</i> of the Tirumangai-Ālvār- <i>sannidhi</i> on a certain Rāmayyāṅgār under the name Nārāyaṇa-Jīyar with his duties specified, for the general administration of the temple affairs and the periodical renovations of its various structures. The line of the local pontiffs is given beginning with Alagiyaṁaṁavāla-Jīyar who was initiated by Ādivarāha-Śaṭhagōpasvāmin.
103	Jambukēśvaram.—North wall of the second prākāra in the Jambukēśvara-svāmin temple.	..	....	Śaka 1394, Khara (expired), Nandana (current), Āṇi 2.	Do. ..	..	Purports to be an order issued by god Alagiya-Tiruvāṇaikkā-Uḍaiyār to Sundara-Pāṇḍya-Brahmārāyar transferring to him 2 <i>vēli</i> of land in Kūrrūr belonging to his brother Urut-tiraśiva (Rudraśiva)-Brahmā[rāyar].
104	Same wall .. ..	..	....	Jaya (expired), Manmatha (current), Āṇi, 12.	Do. ..	..	Engraved in continuation of the previous inscription. Registers sale of the 2 <i>vēli</i> of land by Sundara-Pāṇḍya-Brahmārāyar mentioned above for 600 <i>paṇam</i> to the temple to pay off the fine imposed on him by Tirumalaideva-Mahārāja for some crime.
105	Do.	Vijayanagara	Śaka 1441, Pramādi, Vriśchika, śu. purnamī, Sunday, Krittikā.	Do.	Records gift of 12 <i>vēli</i> of land in 3 villages to the temple for the daily requirements of worship to the god and goddess by Timmappa-Nāyaka, son of Vāśal Mallappa-Nāyaka, an officer of Krishṇadēva-Mahārāja, whose <i>nāyakkattāṇam</i> comprised Tiruchchirāppalli-śirmai in Śōḷa-maṇḍalam.	
106	Do.	Do.	..	Prandhadēva-Mahārāja, son of Mallikārjunadēva-Mahārāja, 'who witnessed the elephant hunt'.	Śaka 1392, Vikṛiti, Makara, śu. 7, Friday, Uttirattādi.	Do.	Registers sale of the right of worship in the temple at Tiruvāṇaikkā with its privileges including house-sites, by the four sets of <i>Śihānikas</i> to a certain Bagavāṇār Aṇḍaperumāl of Kaiṭa*jvanallūr in Tonḍai-maṇḍalam.	
107	Do.	Do.	Śaka 1441, Pramādi, Dhanus, śu. purnamī, Tuesday, Tiruvādirai.	Do.	Records gift of 1 <i>vēli</i> of land at Vaḍavūr in Rājagambhīra-vaḷanāḍu, for the expenses of worship and offerings on the second day of the annual festival in the temple, by Timmappa-Nāyaka mentioned in No. 105 above, for the merit of king Krishṇadēvarāja.	
108	South wall of the same prākāra ..	Chōḷa	Tribhuvanachakravartin [Rāja]	13th year, Vriśchika, śu. 3, Monday, Rōhiṇī.	Do.	Records sale of some lands in Vikramaśōḷanallūr and Anapāyamaṅgalam to the temple by Tiruvāṇaikkā-veḷāṇ of Śeyyāmaṅgalam.
109	Same wall	daśamī, Monday, Aś....	Do.	Stones lost. Records sale of land to the temple by Gōvardhanaṇ Kuṇikkumpirāṇ-Bhaṭṭaṇ of Tirunalam.	
110	Do.	Chōḷa	Tribhuvanachakravartin Rā[ja*]rā-[ja*]dēva.	13th year, Vriśchika, śu. 3, Monday, Rōhiṇī.	Do.	Records another sale of land to the temple by Tiruvāḷaṇ Tiruveṇṇāval-Veḷāṇ, the headman of Karumbaṇūr.
111	Slab set up in the verandah of the same prākāra.	..	....	..	..	Sanskrit in Telugu	In praise of Sadāśiva-Makhindra. Above the inscription are cut in relief the figures of a <i>liṅga</i> and Pārvatī holding a lotus in her right hand. In modern characters.
112	Another slab bearing the figure of a <i>liṅga</i> , set up in the same place.	..	....	..	..	Telugu	In modern characters. States that this is the channel of Ayyagalayya.

B.—List of stone inscriptions copied during the year 1936-37—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TRICHINOPOLY DISTRICT— <i>contd.</i>						
TRICHINOPOLY TALUK— <i>contd.</i>						
Jambukēśvaram— <i>contd.</i>						
113	West wall of the third prakāra ..	Vijayanagara ..	Virapratāpa Dēvarāya-Mahārāya ..	Plavāṅga, Mārgaṣī 15	Tamil ..	Records an order of the king to Śirupparaśar to revive worship in the Viṣṇu and Śiva temples in the kingdom by remitting taxes other than the usual <i>viḥṭi-kāṇikkai</i> due to the king from the <i>dēvadāna</i> lands. Also records a further order reviving worship in the temple at Tiruviḍaimarudūr as in the time of king Bhūpati and in two other temples at Tirumadukkam in Tirukkāraypparru and at Valudilampattū.
114	Same wall	Chōla ..	Tribhuvanachakravartin Rājendra-Chōladēva.	3rd year, 220th day	Do. ..	Records an order of the king granting an <i>uḷvari</i> for the remission of the taxes on 36 and odd (<i>vēli</i>) of land belonging to the temple of Tiruvāṇaikkā-Uḍaiyār to provide for the requirements of worship, etc.
115	Do.	[Do.] ..	Tribhuvanachakravartin Kōṇēriṇmai-konḍāṇ.	5th year, 142nd day	Do. ..	Damaged. Records an order of the king making into a tax-free <i>dēvadāna</i> , 25 <i>vēli</i> of land in Muṭṭam alias Villavanallūr in Nittavinōda-vaḷanāḍu granted as <i>tirunāmattukkāṇi</i> to the temple by Tripurādēviyār, the aunt of the king. The royal secretary was Rājēndrasinha-Mūvēndavēḷāṇ.
116	Do.	[Do.] ..	Do. ..	Do.	Do. ..	Highly damaged. Seems to give effect to the royal order mentioned above.
117	Do.	Chōla ..	Tribhuvanachakravartin Rājendra-Chōladēva.	5th year, 115th day	Do. ..	Records a royal order granting, as tax-free <i>dēvadāna</i> , lands in seven different villages, for worship and offerings in the temple of Pōsalīśvaram-Uḍaiyār built by Māmaḍi Vira-Sōmēśvara at Kaṇṇaṇūr, a hamlet of Tiruvēḷḷarai, which was a <i>brahmadēya</i> in Pāchchir-kūṇṇam, a subdivision of Rājarāja-vaḷanāḍu. The royal secretary was Neriyuḍa-yaḷchchōḷa-Mūvēndavēḷāṇ.
118	North wall of the same prakāra ..	Hoysala ..	Sārvabhaumachakravartin Vira-Sōmēśvaradēva.	22nd year (in words), Kumbha, ba. 6, Saturday, Svāti.	Do. ..	Records sale of land belonging to the temple for 40,000 <i>kāṣu</i> , to Kalvakkūr Tyāgapperumāl of Pōsaḷa Vira-Nārasinha-chaturvēdimāṅgalam, who endowed the same for worship and offerings in the shrine of Tyāgavinōdiśvaram-Uḍaiyār, built by him in the third prakāra of the temple, and for making a <i>tiruvāśi</i> (aureole) for Chaṇḍēśvara.
119	Same wall	Do. ..	Vira-Sōmēśvaradēva ..	..	Do. ..	Begins with the introduction 'Samastabhuvanāśraya', etc. Records remission of taxes from the 3rd year of the king, on 32 <i>vēli</i> of <i>dēvadāna</i> land belonging to the temple and to the shrines of Virachōḷiśvara, Padumaliśvara, Vira-Narasīngiśvara and Sōmalīśvara in Vaḍa-Tiruvāṇaikkā and their consequent conversion into <i>tirunāmattukkāṇi</i> land, for the consideration of a lump payment of 110,000 <i>kāṣu</i> .

120	Do.	..	..	..	Do.	..	Do.	..	4th year	..	Do.	..	Commences with the same introduction. Records the assignment of 1,000 <i>kalam</i> of paddy by the king from the villages Korramangalam and Alagiyamaṇavālanallūr in Rājagam-bhira-vaḷanāḍu, for worship and offerings to god Śaṅkara-Nāyaṇār enshrined in the fourth <i>prākāra</i> of the temple.
121	Do.	..	..	..	Do.	..	Do.	..	3rd "	..	Do.	..	Records a similar grant by the king from certain specified lands, for conducting in the name of the king, a festival in the temple of Tiruvāṇaikkā-Uḍaiyār in the month of Māsi.
122	Do.	..	..	..	Do.	..	Do.	..	25th "	..	Do.	..	Incomplete. Records a similar grant made by the king, of paddy derived as tax from the villages Narasiṅgamaṅgalam, Kannaṇūr, Ottaṇūr, Śeṅgāvūr, etc., in Rājārāja-vaḷanāḍu 'on the northern bank', for the merit of his mother Kāḷaladēviyār, for worship in the temple of Pōṣaḷṣvaram-Uḍaiyār (at Kannaṇūr) consecrated by him. Refers to the damaged and neglected state of some lands caused by the breach of the Kāvērī, and their reclamation in this year.
123	Do.	..	..	..	Do.	..	Do.	..	27th "	..	Do.	..	Records another gift of the same kind made by the king for the merit of his mother Kāḷaladēviyār.
124	Do.	..	..	..	Do.	..	Do.	..	5th "	..	Do.	..	Gives details of income in paddy from different kinds of lands made over by the king to provide for worship and offerings to the deity in the temple of Sōmalisvaram-Uḍaiyār at Purōṣaikkūḍi in Pāchchil-kūrṇam, a subdivision of Rāja-rāja-vaḷanāḍu, built by him as a <i>paḷṭippaḍai</i> for Dēviyār.
125	Do.	..	..	..	Do.	..	Sārvabhaumachakravartin Rāmanāthadēva.	Vira-	2nd year, Karkataka, śu. 15, Sunday, Tiruvōṇam.	..	Do.	..	Registers a sale of house-sites by the temple of Tiruvāṇaikkā- uḍaiya-Nāyaṇār to a certain Gautamaśiva-Rāvaḷar, the disciple's disciple of a certain Uḍaiyār Svāmidēvar, for building a <i>maṭha</i> .
126	Do.	..	..	..	Chōḷa	..	Tribhuvanachakravartin [ja*]dēva.	Rā[ja*]rā-	22nd year	..	Do.	..	Records an agreement of surety (<i>kilipunai-tiṭṭu</i>) given to the temple by a certain Kuṇṇappiṇān alias Māṇatuṅappēraiyaṇ, a ferryman, who had the <i>kāṇi</i> right of Kāri-Sāttakūrai in Kilpīlāru, a subdivision of Pāchchil-kūrṇam in Rājārāja- vaḷanāḍu, for 4,000 <i>kāṣu</i> due from 3 other ferrymen to the temple for four shares purchased by them.
127	East gōpura leading to the third <i>prākāra</i>.	..	..	..	..	..	..	..	..	..	Sanskrit in Telugu	..	States that the adherents of Advaita philosophy attain beati- tude.
128	Slab set up on the east side of the fourth <i>prākāra</i>.	..	..	..	..	..	..	..	..	..	Sanskrit in Nāgarī	..	States that the pavement of the temple of Jambunātha and Akhilāṇḍēśvarī was the work of Bhāskararāya Bhārati- Dikshita.
129	Pillar at the southern entrance into the same <i>prākāra</i>.	..	..	..	..	..	..	..	..	..	Telugu in Grantha	..	Modern and badly engraved. States that Sadāśiva-Dikshi- tendra planted a pillar with the three names of Śiva (on it) and consecrated a <i>linga</i> in the vicinity of the Śankarēśvara (shrine).
130	Right door-jamb of the same entrance	..	..	..	..	..	..	..	..	..	Tamil	..	Modern. States that Sadāśiva-Dikshita ruled (in the ponti- fical seat) with benignity for sixty years.
131	Left door-jamb in the same place	Telugu and Sanskrit in Grantha.	..	Two verses in praise of Sadāśiva-Dikshita.

B.—List of stone inscriptions copied during the year 1936-37—*contd.*

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No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TRICHINOPOLY DISTRICT— <i>contd.</i> TRICHINOPOLY TALUK— <i>contd.</i> Jambukēśvaram— <i>contd.</i>					
132	South wall of the same prakāra (outside), left of entrance.	..	....	..	Telugu ..	Modern. States that Sadāśiva-Dikshita planted the pillar of Śivanāmatrayam which established his fame.
133	Same wall .. ..	..	....	..	Tamil ..	States that this is the linear measure for measuring the wet lands of Tiruvāṇaikā. The length is indicated by two + marks at either end and measures about 4 feet.
134	Do., right of entrance ..	..	....	..	Do. ..	States that this wall and the entrance were the gift of Anna Chaṇḍappa-Uḍaiyar, son of Āditta-Uḍaiyar. The writing belongs to the 15th century A.D.
135	Slab set up near a dilapidated maṭha near the outermost eastern gōpura.	..	....	Saka 1506, Tārana, Paṅguṇi 6.	Sanskrit in Grantha and Tamil.	Purports to record an order of god Chaṇḍēśvara conferring upon Chandraśekharaḡuru-Uḍaiyar the headship of the Pāsupata-maṭha with the right of worship and management of the temple of Tiruvāṇaikā-Uḍaiyār.
136	Slab set up near the outermost western gōpura.	Madura Nāyaka ..	Viśvanātha Kṛishṇa Virappa-Nāyaka	Saka 1517, Maṇ-maṭha, Vṛśchika, ba. 14, Thursday, Anusha.	Tamil ..	Records the gift of the annual income of 47 poṇ due to the chief from the <i>valaikkāra</i> (fishermen) families settled in Trichinopoly, for worship and offerings to god Kaṅkāla-nātha, set up by him in the temple, on one of the days during the principal festival.
137	Uṛaiyūr.—Slab fixed in the maṇḍapa in front of the central shrine in the Nāchchiyār temple.	Vijayanagara ..	Venkaṭapatidēva-Mahārāya, 'who witnessed the elephant hunt'.	Saka 1521, Vikāri, Karkātaka, ba. 3, Sunday, Śatabhishaj.	Do. ..	Records gift of 2 vēli of land by Viśvanātha-Nāyakkar Kṛishṇappa-Nāyakkar at Mēlvayalūr in Uṛaiyūr-kūrṇam, a subdivision of Maḷai-nāḍu in Rājagambhira-vaḷanāḍu, for offerings to the image of Saint Tiruppāṇālvār at Uṛaiyūr, for the merit of his mother Tirumalaiyamman.
138	Kumāravayalūr.—North wall of the central shrine in the Agniśvara temple.	Chōḷa ..	Rājārājakēsarivarman ..	3rd year ..	Do. ..	Records sale of land made tax-free by the <i>ūrār</i> of Vayalūr in Uṛaiyūr-kūrṇam to a merchant named Perumāṇ Viṭaṅkaṇ, (who endowed it) for a lamp in the maṇḍapa called 'Aṇṇūruvaṇ' built by him.
139	Same wall	Do. ..	Rājākēsarivarman 'who destroyed the ships at Śālai'.	1[3]th ..	Do. ..	Records another sale of land at Paḷḷaṅḡudi-Tennūr by the <i>ūrār</i> to the same donor, who is also called here Tiruveḷḷarai-Māyilatti, (who endowed it) for the proper maintenance of the maṇḍapa mentioned above.
140	South wall of the same shrine ..	..	....	..	Do. ..	In characters of the 11th century A.D. Fragmentary. Seems to record a gift of land left in charge of the <i>ūrār</i> of Vayalūr for supplying ghee for a lamp.
141	Same wall	Chōḷa ..	Rājākēsarivarman ..	[3] 1st year ..	Do. ..	Records gift of 30 kaḷāṅju of gold by the standard weight, <i>Viḍēlvīḍuḡu-kal</i> , by a native of Vaḷabhi-nāḍu for a lamp in the temple of Mahādēva at Vayalūr in Uṛaiyūr-kōṭṭam. The gift was entrusted to the <i>ūrār</i> who purchased a land therewith as a permanent endowment.

142	Do.	Do. ..	Rājakēsarivarman.....Kulōttunga-Chōladēva.	Lost ..	Do. ..	..	Ends of lines lost. Records gift of land as <i>dēvadāna</i> for a lamp in the temple of Agnīśvaramuḍaiya-Mahādēva at Vayalūr.
143	North wall of the maṇḍapa in front of the same shrine.	Do. ..	.....	7th year	Do. ..	..	Beginnings of lines built in. Characters belong to the 10th century A.D. Records gift of 10 <i>kaḷaṇḍu</i> of gold which was converted into a land endowment, for sounding 2 conches (<i>śaṅgu</i>) during the three daily services in the temple.
144	Same wall	Do. ..	Rājakēsarivarman	Do. ..	Do. ..	..	Records sale of land as <i>dēvadāna</i> by the <i>ūrār</i> of Vayalūr for money received from a certain Nakkaṇ Karappālai, for the maintenance of gardeners looking after two flower-gardens belonging to the temple.
145	North and west walls of the same maṇḍapa.	Do. ..	Rājarājakēsarivarman 'who destroyed the ships at Kāndaḷūr-Śālai'.	11th year	Do. ..	..	Portions lost and incomplete. Records an agreement by two persons (servants of the temple) to provide offerings to the god, for the money received by them from a certain lady.
146	West wall of the same maṇḍapa ..	Do. ..	.....Rājarāja.....	[24]th ..	Do. ..	..	Damaged. Commences with the introduction ' <i>tirumagaḷ-pōla</i> ' etc. Records sale of land made tax-free, by the <i>ūrār</i> to a certain Tinaiyāṇ Ūraṇ <i>alias</i> Vayalūr-Tinai to provide for the singing of the <i>tiruppadiyam</i> hymns in the temple.
147	Same wall	Do. ..	Rājakēsarivarman	7th ..	Do. ..	..	Damaged. Records sale of land made tax-free, by the <i>ūrār</i> to Kandaḷ-Chātti, daughter of Alin̄chil Kaṇḍaṇ, who endowed it for a lamp in the temple.
148	South wall of the same maṇḍapa ..	Do. ..	Rāja...varman	Do. ..	Do. ..	..	Records a similar sale of land as <i>dēvadāna</i> , by the <i>ūr</i> for the money received from Śendaṇ Kāri, daughter of Vēṭṭaṇ Śendaṇ, the Eṭṭi of Vayalūr, for a perpetual lamp in the temple.
149	Same wall	Do. ..	Parakēsarivarman 'who took Madura and Iḷam'.	41st year	Do. ..	..	Records a gift of 3 women for singing the <i>tiruppadiyam</i> hymns and for service in the temple of Tirukkarṇāli-Paramēśvara at Vayalūr, by Nālāyirattu Munṇūruvaṇ <i>alias</i> Chandraśēkharāṇ Aramayindaṇ of Nandipanmamaṅgalam, a <i>brahmadeya</i> 'on the southern bank'.
150	Jamb of a window on the southern side of the same maṇḍapa.	Do. ..	Parakesarivarman <i>alias</i> Rājendra-Chōladēva.	[4]th ..	Do. ..	..	Records gift of a gold flower to god Tirukkarṇāli-Perumāḷ by a certain Śōlaidēvaṇ. Another fragment near this inscription records a gift of land (to the temple) by a certain Śembiyaṇ Ūraiyrnāḍu-Kiḷavaṇ <i>alias</i> Māraṇ Nakkaṇ.
151	Another jamb of the same window ..	Do. ..	Parakēsarivarman	15th ..	Do. ..	..	Records the consecration of the goddess Umā-Bhaṭṭāraki in the temple of Tirukkarṇāli-Perumāḷ by Śendaṇ Kāri mentioned in No. 148 above, who is stated to have adopted the goddess as her daughter and celebrated her marriage with the god and also provided for the daily worship and offerings to the goddess by endowing lands which she had obtained as <i>stridhana</i> .
152	South wall of the same maṇḍapa ..	Do. ..	Rājakēsarivarman	Lost ..	Do. ..	..	Ends of lines built in. Seems to register a gift of land by purchase by Nakkaṇ Nāgai for worship, offerings and lamps to the god on the days of Vishu-(saṅkrānti) and of another festival in the month of Vaigāśi. Refers also to land given for the renovation (<i>pudukkuppuṇam</i>) of the <i>ambalam</i> situated to the west of the village.

B.—List of stone inscriptions copied during the year 1936-37—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TRICHINOPOLY DISTRICT— <i>concl'd.</i> TRICHINOPOLY TALUK— <i>concl'd.</i> Kumāravayalūr— <i>cont'd.</i>					
153	East wall of the same maṇḍapa ..	Chōḷa ..	Rājakēsarivarman ..	7th year ..	Tamil ..	Records sale of land by the <i>ūrār</i> for the money received from a Brahman lady of the village named Saṅgaṇ Māraṇ of Śikkūḍi, for a perpetual lamp in the temple.
154	Same wall ..	Do. ..	Do. ..	Do. (in words)	Do. ..	Damaged in the middle. Records a similar sale of land for the money endowed by a certain Toḍapperrāl, wife of Kūlvānai.
155	Do. ..	Do. ..	Tribhuvanachakravartin [Kulōttu]ṅga-Chōḷadēva.	2nd year ..	Do. ..	Obstructed by a wall in the middle. Seems to record some endowment for lamps.
156	Do. ..	Do. ..	Rājakēsarivarman ..	6th year ..	Do. ..	Ends of lines lost. Records sale of land to the temple by the <i>ūrār</i> of the village.
157	Left door-jamb of the entrance into the central shrine.	Do. ..	Parakēsarivarman, 'who took Madura'	7th year ..	Do. ..	Incomplete. Records a sale of land to Na[k*]kaṇ Maṇappili of Vayalūr.
	LALGUDI TALUK.					
158	Samayapuram.—South wall of the maṇḍapa in front of the central shrine in the Muktiśvara temple.	Pāṇḍya ..	Jatāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	12th year, Makara, śu. Wednesday, Uttirāḍam.	Do. ..	Stops with the mention of Rājarāja-vaṇaṇḍu 'on the northern bank'.
159	Outer wall of the gōpura (right of entrance) in the same temple.	..	....	..	Do. ..	States that a certain Nambi-āṇḍāl <i>alias</i> Maḷaināṭṭu-Mānikkam, daughter of Kaṇṇuḍaiyāl, set up this door-jamb (<i>tiru-nilai-kkāl</i>) to the south of the entrance.
160	Slab built into the inner wall of the maṇḍapa on the bund of the tank, outside the temple on the roadside.	..	....	Chitrabhānu, Paṅguṇi 11.	Tamil and Telugu (bilingual).	In characters of the 18th century A.D. States that this maṇḍapa of the tank was built by Golla Śūrappa, son of Pāḷela Śūrappa and Mārama, as the gift of Raṅgappayya, the <i>samuham</i> of Chinna-Dikshitappayyan.
161	Kannanūr.—Slab set up in front of the Mosque.	Madura Nāyaka ..	Minākshi,* queen of Vijayaranga-Chokkanātha-Nāyaka.	Śaka 1654, Pramā-dīcha, Chittirai 7.	Tamil ..	States that this stone was set up to mark the boundary of Samayapuram with its hamlets (<i>uḷkīḍai</i>) which had been granted by the queen to Ramudulā (Rahmatulla)-Sāyabu, for the maintenance of a mosque. A damaged inscription on another slab about 2 furlongs from the mosque seems to refer to the same gift.
162	Inner wall of the gōpura (right of entrance) in the Hoysaḷēśvara temple.	..	....	Paridāpi, Āḍi 1 ..	Do. ..	States that the temple of Pōsaḷisura-Uḍaiyaṇār which had been converted into a mosque by the <i>Tulukkar</i> (Muhammadans) was reconsecrated by Kampana-Uḍaiyar in the course of his victorious campaign.

LALGUDI TALUK.									
163	Bhikshāṇḍārkōvil.—South wall of the Śiva shrine in the Uttamar temple.	Pāṇḍya	..	Māravarman Tribhuvanachakravartin Kulasekharaḍēva.	10th year (in words)	Do.	..	Damaged. States that the order issued by Nāyanār Sundara-Pāṇḍyaḍēva granting some lands as tax-free <i>devadāna</i> and <i>tiruvīdaiyāttam</i> to several temples in Rājārāja-vaḷanāḍu for offerings, etc., was given effect to from the 10th year of the king.	
164	West wall of the maṇḍapa in front of the same temple.	..	..	....	Śaka 1523, Plava, Kumbha, ba. 8, Thursday, Anurādhā.	Do.	..	Damaged. Registers a grant of land at Viṭkuḍi made in the presence of god Śrīraṅgasvāmi at Śrīraṅgam by a resident of Guṇaśīlamaṅḡalam <i>alias</i> Mallāyapuram for offerings to Aḷagiya-Uttamar at Kīḷaimuri in Mēlpilāru, a subdivision of Rājārāja-vaḷanāḍu in Tiruchchirāppalli-uśāvaḍi.
KARUR TALUK.									
165	Karūr.—Lintel of the entrance into the central shrine in the Raṅganātha temple (above the dvārapālaka images).	Chōḷa	..	Kulōttunga-Chōḷaḍēva	43rd year	Do.	..	Records an agreement by the Tiruvāyppādi-Nāṭṭār of Karuvūr in Veṅḡala-nāḍu, a subdivision of Viraśōḷa-maṇḍalam to present a sheep to the temple of Jalāsayanattu-Paḷḷikonḍarūḷugira-Perumāḷ, on the occasion of the nuptials of their boys and when their girls were sent to set up a family and on the occasion of <i>talai-maṇi</i> of their children.	
166	North wall of the central shrine in the same temple.	..	..	Kō[nēri]ṇmaikonḍāṇ	11th year, 22[0]th day.	Do.	..	Much damaged. Seems to record a gift of land to the temple as <i>kudiniṅḡ-tiruvīdaiyāttam</i> with provision made for its colonisation. Mentions Karuvūr Vañjimāna[garam]. Kachchiyarāyaṇ figures as a signatory.
167	North wall of the maṇḍapa in front of the same shrine.	..	..	Tribhuvanachakravartin Kōnēriṇmai-konḍāṇ.	14th year, 23[0]th day	Do.	..	Records gift by the king, of a third of the brokerage (<i>tarugu</i>) derived from Karuvūr Vañjimānagar <i>alias</i> Muḍivaḷaṅḡ-śōḷapuram, for worship and offerings in the temple of Añjaleṇṇa-Perumāḷ. The document is signed by Viḷuppādarāyaṇ and Kāliṅgarāyaṇ.
168	Pillar set up near the well in the same temple.	..	..	....	..	Do.	..	Characters belong to the 14th century A. D. States that Śīrālandēvi <i>alias</i> Annaḍānanaṅgai, wife of Iḷaiyāṇ, a merchant of Puḡaliyūr <i>alias</i> Nigarilīśōḷapuram set up a metallic image of Rishabhadeva (in a Śiva temple) and this pillar.
RAMNAD DISTRICT.									
SATTUR TALUK.									
169	Neṇmēni.—Slab set up on the bund of the tank called 'Periyakūḷam'.	Pāṇḍya	..	Śaḍaiya-Māraṇ	[1]8th year	Vaṭṭeḷuttu	..	States that Iruppaikkūḍi-Kiḷavaṇ <i>alias</i> Eṭṭi-Sāṭṭaṇ built an <i>ambalam</i> at Neṇmali in Iruñjōla-nāḍu and after repairing the big tank in the village by extending the old bund and constructing a stone dam (<i>maḍai</i>) for its channel, called the lake Kiḷavaṇēri after his name.	
170	Stone set up in an open space called 'Anantarājaṇ temple' to the east of the village.	Śaka 1583, Śubha-kṛit, Dakṣiṇāyana, Śaradritu, śu. 10, Monday, Tiruvōṇam.	Tamil	..	Records gift of Tāmaraikkūḷam in Neṇmēni <i>alias</i> Krishnāpuram in Iruñjōla-vaḷanāḍu to god Tiruvēṅkaṭanāthasvāmin by Vatsavāy Kāstūrirāja for the merit of Viśvanātha-Nāyaka Chokkanātha-Nāyaka and of Vadamalaiyappa-Piḷḷai.	

B.—List of stone inscriptions copied during the year 1936-37—*contd.*

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No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
RAMNAD DISTRICT— <i>contd.</i>						
TIRUPPATTUR TALUK.						
171	Señjai.—South wall of the ruined Śiva temple.	..	....	Śaka 1428, Kshaya, Makara 9, sap-tami, Tuesday, Chittirai.	Tamil	Records gift of land by purchase at Señjai by Kaṇaivāśal-udaiyān Nittalaḍuvār Periyaṇayina[<i>n</i> *] in Ilayāttakkudi <i>alias</i> Kulāśekhara-puram of Kalvāśal-nāḍu and by Kaṇ-nūrudaiyān Aḷagapperumāl Tīravinaitittār of Iluppaik-kudi <i>alias</i> Puḷaḷiḍaṅkoḍutta-paṭṭinam, for worship and offerings and for a festival in Tiruvādirai to the images of the goddesses set up by them respectively in the temples of Kēraḷaśiṅgēśvaramuḍaiya-Nāyaṇār and Bhuvalōka-sundaramuḍaiya-Nāyaṇār at Pūvattūr in Tennārrup-pōkku, a subdivision of Kēraḷaśiṅga-vaḷanāḍu.
172	Stone built into the ceiling of the same temple.	..	....	..	Do.	States that Poṇṇambalakkūṭṭan Puḷaḷābharaṇan <i>alias</i> Kuṇaṇarāyaṇ of Nirmadaiyūr in Puṇapparaḷai-nāḍu constructed the entrance (<i>tiruvāśal</i>) (to this temple).
173	Door-posts of the entrance into the shrine of the goddess in the same temple.	..	....	Śaka 1423, Dunmati, Chittirai 12.	Do.	Damaged. States that Kaṇṇūrudaiyān Aḷagapperumāl, mentioned in No. 171 above, constructed the portion above the <i>paṭṭigai</i> of the temple of Bhuvalōkasundarich-churam-udaiya-Nāyaṇār which had been left incomplete and the shrine of the goddess in the same temple and made provision for worship therein on occasions of festivals.
174	Kuṇṇakkudi.—Pillar in the rock-cut cave at the foot of the hill.	Pāṇḍya	Māravarman <i>alias</i> Tribhuvanachakra-vartin Sundara-Pāṇḍya 'who was pleased to present the Chōḷa country.	8th year (in words), Māsi 2.	Do.	Records an order of Kaṇḍan Aḷudaiyān <i>alias</i> Kalvāyil-Nāḍāḷvāṇ to the Nāṭṭār of Adaḷaiyūr-nāḍu revising the rates of taxes to be paid by them in certain specified places, consequent on the change of the standard land-measure from 18 to one of 24 spans.
SOUTH ARCOT DISTRICT.						
VILUPPURAM TALUK.						
175	Kōṭṭaikuppam.—Stone lying near the Anantēśvara temple.	..	....kravartin .. ..	..	Do.	Fragmentary. Registers a grant of land by Śivadavaṇap-perumāl of Kulōttuṅgaśōḷanallūr for offerings to the image of Kshētrapāḷap-Piḷḷaiyār set up by him in the temple of [Anan]tēśvaram-Uḍaiyār.
176	Irumbai.—South wall of the central shrine in the Mahākālēśvara temple.	Pāṇḍya	Sundara-Pāṇḍyadēva .. ..	..	Do.	In characters of the 14th century A. D. Built in at the beginning. States that Paḷḷikonḍāṇ Aḷagiyaṇaṇavāḷapperumāl of Irūṇichirai constructed the temple. Below this is written the label '[<i>Vikki</i>]ramapāṇḍyaṇ-tirukkaiṭṭalai.'
177	Same wall	Do.	Jatāvaraman <i>alias</i> Tribhuvana-chakravartin Sundara-Pāṇḍyadēva.	Lost	Do.	Built in in the middle. Seems to record an endowment after reclamation of some tax-free lands other than those which had been already under cultivation from the 12th to the 15th years of the king, for worship and offerings to the god Tirumākālam-Uḍaiyār at Tiruvirumbai (a hamlet of) Oḷugarai <i>alias</i> Kulōttuṅgaśōḷanallūr.

178	South and east walls of the maṇḍapa in front of the same shrine.	Do. ..	..	Māraṇvarman Tribhuvanachakravartin..	6th year (in words)	Do. ..	..	Built in in the middle. Seems to record the gift of a salt-pan (<i>aḷam</i>) situated in the <i>tirunāṁattukkāni</i> of the Tirumākālam-Uḍaiyār temple (at Tiruvirumbai) by the <i>ārār</i> of Villippākkam <i>alias</i> Gaṅgaikondaśōlanallūr in Ōymā-nāḍu, a subdivision of Jayāṅgondaśōla-maṇḍalam. Below this is a fragmentary inscription dated in the 6th year of Māraṇvarman Tribhuvanachakravartin.....probably the same king, which records a gift of $\frac{1}{2}$ salt-pan at Kandāḍu to the same god. Ōḷugarai is here stated to be in Māttūr-nāḍu.
FRENCH INDIA.								
179	Pondicherry.—Stone fixed into the fountain near the Duplex statue.	..	..	..	..	Do. ..	..	In characters of the 19th century A.D. Records the circumstances of the construction of the tank Āyikulam at Mutti-riyarpālaiyam by the dancing girl Āyi with the permission of Krishṇadēvarāya of Rāyavēlūr, when he visited the southern country with the minister Appāji. The third Nappōlayōm (Napoleon III) is stated to have given this site for the construction of a fountain in her memory. A Latin version of this record is given on another slab set up in the same place.
180	Three stones built in to different portions of the Cathedral in the same village.	..	..	....	..	Do. ..	..	Fragmentary. One of them in characters of the 10th century A.D. is dated in the 26th year of a Chōla king and seems to record a gift of land (<i>seruvu</i>) to the temple Kilai-śrikōyil at Kottānpākkam. Another (12th century A.D.) fixed into a step records some provision made by Kaṇṇuḍaiyān <i>alias</i> Uyyavandān Śāttan of Māṅgaḍu to god Tiruvagattisvaram-uḍaiya-Nāyaṇār at [Ōḷu]garai <i>alias</i> Kulōttuṅga-śōlanallūr. A third near the well (13th century A.D.) mentions a certain accountant of the <i>nāḍu</i> named Ōḷugarai-Uḍaiyān.
181	Villiyānūr.—South wall of the maṇḍapa in front of the central shrine in the Tirukkāmiśvara temple.	Vijayanagara	..	Achyutadēva-Mahārāja ..	..	Do. ..	..	Registers grant of lands called Vannattānpattu and Śēngalunirpallam as <i>sarvamānya</i> to the god Tirukkāmiśvaram-uḍaiya-Nāyaṇār at Villiyānūr in Ōḷugarai-parru in Māttūr-nāḍu, a subdivision of Tonḍai-maṇḍalam in Puḍūr Iṅgōttam situated in Jayāṅgondaśōla-maṇḍalam, by the accountant Ach[chu]ta-Nāyaṇār, for the merit of Achyutaya-Mahārāja and of Karaṇikkam Pīḷaiporuttār-Pillai.
182	Same wall	Do. ..	..	Do. ..	..	Do. ..	..	Registers remission of the tax <i>jōḍi</i> of 20 <i>poṇ</i> hitherto due to the palace on three <i>tirunāṁattukkāni</i> villages including Vannārakkollai belonging to Villiyānallūr by Śaruvapayan, for the merit of the king and of Rāmābattarayan.
183	Do.	Do. ..	..	Ariyaṇa-Uḍaiyar (Harihara)	..	Do. ..	..	Registers a gift of 10 <i>mā</i> of land at Villiyānallūr, free of taxes, made evidently by the <i>nāṭṭār</i> , with the permission of the king, for the expenses of taking the god in procession for bath to the sea in the month of Paṅguṇi. The document is signed by Ōḷugarai-Uḍaiyar, the accountant of the village.
184	Do.	Do. ..	..	Do. ..	..	Do. ..	..	Engraved below No. 183. Incomplete. Registers a gift of 533 <i>kuḷi</i> of land, after purchase, by Araiyaṇ Malaippillai <i>alias</i> Tennāṭṭaraiyaṇ, a <i>vāṇiyaṇ</i> of Uḷundai, for a perpetual lamp in the temple.

B.—List of stone inscriptions copied during the year 1936-37.

28

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
FRENCH INDIA—contd.						
Villiyannūr—contd.						
185	Same wall	Pallava ..	Sakalabhuvanachakravartin Avanīyā-lappirāṣḍāṇ Kōpperuñjīgadēva (II).	8th year (in words)	Tamil	States that Vidivīṭaṅkan Tiruchchirrambalam-Uḍaiyān <i>alias</i> Nandiyarāyan, the headman of Kōttūr in Pūṅṅun-ram, renovated with stone the <i>maṇḍapa</i> and the temple of Tirukkāmīśvaram-Uḍaiyār (at Villiyannallūr).
186	Do.	Do. ..	Do.	6th year (in words), Tai.	Do.	States that Uḍaiyār Uḍaiyapperumāl <i>alias</i> Kāḍuvēṭṭigal of Perumaṅgalam audited the accounts of the temple of Tiruk-kāmīśvaram-Uḍaiyār at Villiyannallūr from the 37th year of Tribhuvanavīradēva to the 11th year of Aḷaiyaśīyar Kōpperuñjīgadēva, and arranged for the burning of two lamps in the temple, from the cows that had to be account- ed for by the <i>Śivabrāhmaṇas</i> of the temple.
187	Do.	Pāṇḍya ..	Tribhuvanachakravartin Parākrama-Pāṇḍyaḍēva.	Lost	Do.	Beginnings of lines built in. Seems to register an agreement by the residents of several specified villages undertaking to conduct worship and provide offerings on each day during the festivals of the god in the month of Vaigāṣi. ✓
188	Do. .. .. .	.. ..	.....	Śaka 1273, Khara	Do.	Registers a gift of 500 <i>kuḷi</i> of land near Pariyanēri (tank) for a perpetual lamp by Karuppuḷāṇ Araiyan Maṇikaṇṭan <i>alias</i> Pallavarāyan of Mōsukulattūr. The document is attested at the end by a certain Tirumuṇḍamaḷagiyan Vajavada-raiyan.
✓ 189	Do.	Pāṇḍya ..	Tribhuvanachakravartin Kōnēriṇ-maikonḍāṇ Parākrama-Pāṇḍyaḍēva.	6th year and 112th day, Aippaṣi.	Do.	Registers the royal order remitting taxes on 26 <i>mā</i> and odd of land in favour of the temple of Tirukkāmīśuram-Uḍaiyār at Villiyannallūr, hamlet of Oḷugaṛai <i>alias</i> Kulōttuṅga-śōlanallūr in Māttūr-nāḍu, a subdivision of Jayaṅḍonḍa-[śōḷa]-maṇḍalam, for the conduct of the service instituted in his own name by Kulāśekhara-Mahābalivāṇarāyar, the maternal uncle (<i>ammāṇ</i>) of the king. ✓
190	Do.	Śambuvarāya ..	Sakalalōkachakravartin Rājanārāyaṇa-Śambuvarāya.	3rd year ..	Do.	Records grant of 335 <i>kuḷi</i> of land near the tank called Pariyanēri for a perpetual lamp by Karuppuḷāṇ Araiyan Tirumuṇḍamaḷagiyan <i>alias</i> Vajavadaraiyan of Mōsukulattūr (the signatory in No. 188 above). The record is attested by the donor mentioned in No. 188 above.
191	Do. .. .. .	.. ..	.....	Sādhāraṇa ..	Do.	Records a tax-free gift of 12 <i>mā</i> of land to the temple by the chief Sājuva Maṅgudēva-Mahārāja who bears the title 'Śambuvarāya-sthāpanāchārya' etc.
192	East wall of the same maṇḍapa ..	Śambuvarāya ..	Sakalalōkachakravartin Rājanārā- yaṇa-Śambuvarāya.	10th year, Aippaṣi 18	Do.	Records a remission of taxes on about 22 <i>vēli</i> of wet and dry lands granted to the temple previously as <i>tirunāmattukkāni</i> .
193	Same wall	Vijayanagara ..	Sadāśivadēva-Mahārāja ..	Śaka 1472, Sādhā- raṇa, Tai 9.	Do.	Registers remission of taxes excepting certain items, by Vimmadēva-Mahārāja, son of Mahāmaṇḍalēśvara Immaḍi Dōratta Sindayadēva-Mahārāja, and Gōvindadēva-Mahā-rāja on the villages Vaṇṇārakollai, (hamlet of) Villiyannūr, Puttullānpattu, Piraiyūr, Vaṇṇakkaṇṇattu and Marunda-maṅgalamuḍaiyan-pattu and other lands, belonging to the temple.

194	Do.	Do. ..	Ariyāṇa-Uḍaiyar (Harihara) ..	Śaka 1303, Durmati, Māsi.	Do. ..	..	Stone lost in the middle and incomplete. Records an order of the king remitting the taxes <i>vāsal-panam</i> and <i>vāl-vari</i> (on cattle), due to him, for meeting the expenses of the festival of the god Tirukkāmiśvaram-uḍaiya-Nāyaṇār in the month of Paṅguṇi, when the god was taken in procession to the sea for the sacred bath.	
195	Do. .. ..	..	Sāvaṇaḍēva-Mahārāja ..	..	Prabhava, Āḍi ..	Do. ..	..	Records the order of the king to the <i>Sthāṇiyas</i> of Villiyānallūr remitting the taxes on a third of the lands in their village belonging to the temple, the other two-thirds being already <i>sarvamānya</i> . The titles 'Śambuvarāya-sthāpanāchārya' etc. are applied to him.
196	Do. .. ..	..	Do. .. ..	..	Pramādi, Pūrattādi 12.	Do. ..	..	Registers a remission by the king of 60 <i>panam</i> derivable from <i>jōḍi</i> , <i>sūlavari</i> and <i>Śrikārya-korṇilakkai</i> for worship and service in the temple of Tirukkāmiśvaram-uḍaiya-Nāyaṇār at Villiyānallūr.
197	North wall of the same maṇḍapa ..	..	....	..	Kālayukti, Kārttika, aṣṭami.	Telugu ..	..	In characters of about the 17th century A.D. Records the perpetual devotion of a certain Padmanābhaya.
198	Same wall	Vijayanagara ..	Śrīraṅgaḍēva-Mahārāja ..	..	Śaka 1497, Yuva, Tai 23, pañchami, [Hasta], Thursday.	Tamil ..	..	States that the <i>nāṭṭavar</i> at Villiyānallūr, in paḍaivīḍu-uśṣaḍi of Chandragiri-rājya, assembled before the shrine of Tirukkāmiyappar and decided on the removal of certain social restrictions imposed on the artisan class.
199	Platform in the Naṭarāja shrine in the same temple.	Pallava ..	Sakalalōkachakravartin jīṅgaḍēva (II).	Kōpperuñi	5th year, Vri[shabha], śu 5, Wednesday.	Do. ..	..	Stones misplaced and some lost. Records a sale of land to Perumāl-piḷḷai <i>alias</i> Sōlakōṇār by the <i>uravar</i> of Paḷḷattūr in Oḷugarai <i>alias</i> Kulōttuṅgaśōḷanallūr.
200	Door-jamb of the entrance into the first prakāra of the same temple.	..	....	..	..	Do. ..	..	In characters of the 14th century A.D. States that this entrance (was the gift of) Śēndāṇḍāṇ of Tattāṇūr.
201	East wall of the second prakāra of the same temple, left of entrance.	Vijayanagara ..	[Achyu].....	..	Śaka 146*, Śō[bhaskṛit], Chittirai 5.	Do. ..	..	Built in at the end. States that the inscription on the <i>kumuḍappaḍai</i> of the temple relating to certain social honours being enjoyed by the <i>Kaikkōlas</i> , having been erased by the <i>Ilaivāṇi[gar]</i> community, the former along with the <i>Dēvaṅgar</i> , left the village (as a protest?), and the matter was enquired into and a fresh copy of the inscription was engraved from the original copper-plate record kept at Kāñchīpuram, by Vijayarāja, the agent of Tirumalaideva-Mahārāja and the <i>nāṭṭutalaiyāri</i> Nalan Timmu.....
202	Inner wall of the east gōpura in the same temple.	..	....	..	Vilambi, Kārttigai 30.	Do. ..	..	Characters seem to belong to the 17th century A.D. Records gift of land for providing lamps, garlands and water for the sacred bath of the god Tirukkāmiśvaram-uḍaiya-Svāmiyār by a certain Tāyappaṇ.
203	Inner wall of the south gōpura of the same temple.	..	....	..	Khara (expired) and Nandana (current), Āḍi 2.	Do. ..	..	Characters belong to the 18th century A.D. States that the <i>kiṇāśārikkam</i> (<i>ganāchārikkam</i>) of Vaḷudāvūr-śirmai which had been endowed in former times by Bhikshāpatirāyar for a perpetual lamp in the temple of god Tirukkāmiśvaram-uḍaiya-Nāyaṇār was renewed during the Muhammadan regime (<i>tulukka-divāṇam</i>) by the <i>Nāṭṭār</i> of the <i>Śirmai</i> after representing the matter to Rāyōji-Paṇḍita.
204	East wall of the Yāga-sālai in the same temple.	..	....	..	..	Telugu ..	..	Characters belong to about the 15th century A.D. Records the perpetual devotion of Tille-Nāyaka, son of Koṇḍapi Arasappa Errama and of Veṅkaṭi, probably his wife.

B.—List of stone inscriptions copied during the year 1936-37—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
FRENCH INDIA—<i>contd.</i>						
Villiyānūr—<i>contd.</i>						
205	East wall of the verandah round the tank in the same temple.	..	....	[Śaka] 1687, Pārthiva, Ādi 5.	Tamil	States that the maṇḍapa was the construction of Rāmu-Reddī of Maḍukkurai.
206	Entrance into the Chandramaulīśvara shrine in the <i>Kavi-maṭha</i> in the village.	..	....	..	Do.	States that Meyjñāna-māmuni of Tiruvakkarai, who belonged to the Meykaṇḍār-santati, built this <i>Kal-maṭha</i> and that his agent here was his disciple Nandikēśvarar of Tirunā-valūr. In characters of the 16th century A. D.
207	Stone set up near the same <i>maṭha</i> ..	..	....	..	Do.	Characters belong to the 15th century A. D. Registers gift of 5 pieces of land by several individuals as <i>sarvamānya</i> to Meyjñāna-māmuni, a disciple of Jñānādēśika of Kāñchi belonging to the Meykaṇḍa-santati, who was the head of the <i>maṭha</i> on the northern bank of the tank.
SOUTH ARCOT DISTRICT.						
GINJEE TALUK.						
208	Tuttippaṭṭu.—Stone lying in a field	..	....	Jaya, Ādi 15. ..	Do.	Characters belong to the 16th century A. D. Registers an agreement made among several persons to abide by the terms of the lease-deed of Tuttippaṭṭu, a village belonging to the temple of Tirukāmīśvaram-uḍaiya-Svāmiyār (of Villiyānūr).
TIRUKKOYILUR TALUK.						
209	Vēngūr.—Rock in the bed of the tank known as Sittēri.	Pāṇḍya	Jatāvarman Tribhuvanachakravartin Sundara-Pāṇḍya.	10th year, Paṅguṇi 18.	Do.	Records a sale of land in the village Vēngūr made by order of the king to the newly settled <i>Bhaṭṭas</i> of Kōḍaṇḍarāma-chaturvēdimāṅalam founded by him in his 8 and 1st year, by the Bhūmiputtirar <i>alias</i> Nattamakkaḷ of the village, who agreed to maintain from the sale price a hall called Bhūmiputtiran-tirumaṇḍapam.
210	Paḷaṅgūr.—South wall of the Kailāsa-nātha temple.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madurai and the crowned head of the Pāṇḍya'.	38th year ..	Do.	States that a certain Tuḷāḍaiyāṇ Nambiyāḷḷvāṇ Viḍivitaṅkaṇ constructed a portion of the temple walls of Kailāsamūḍaiya-Nā[ya]nār built by the Periyānāṭṭar at Paḷaṅgūr in Kuṟukkai-kūṟam, a subdivision of Milāḍu <i>alias</i> Jananātha-vaḷanāḍu and also endowed to the temple half of the village Kāḍiyāru.
211	West wall of the same temple ..	Pāṇḍya	Kōṇēriṇṇaikoṇḍafuliya Vikrama-Pāṇḍyadēva.	7th	Do.	Records a tax-free gift to the temple at Paḷaṅgūr, of ten mā of land which had belonged to several other temples prior to the 6th year of the king.
212	South side of the rock adjacent to the Aiyāṇṟkōyil-kuḷam (tank).	Chōḷa ..	Kulōttuṅga-Chōḷadēva ..	33rd	Do.	Records the construction of a shrine for Piḷḷaiyār and a gift of 50 <i>kuḷi</i> of land for worship therein by Olveṇṟāṇ, son of Tyāgamuḡil-uḍaiyāṇ of Tēṇḍēḷa-nallūr.

213	East side of the same rock	..	....	..	Do. ..	..	Damaged. Records a sale of the village Ākārasūriyaṇṇattu as an <i>agaram</i> to a certain Arunagirinātha-Saruvakraturātar (Sarvakratuyāji) of Irāiyānaraiyūr by the <i>Nāṭṭavar</i> . The writing belongs to the 15th century A. D.		
214	Mogalār.—Rock adjacent to the Piḍāri shrine.	Pāṇḍya	..	Māṇavarman Tribhuvanachakravartin Kulaśekharaḍēva.	10th year	..	Do. ..	Registers a sale of 100 <i>kuḷi</i> of land called Karumāṇḍal which formed the boundary of Mugalāru <i>alias</i> Kōḍaṇḍa-rāma-chaturvēdimangalam by four persons to a certain Pichchan Vanniyaṇṇarūḷ for endowment to the shrine of Piḍāri.	
215	Māl-Tāyaṇūr.—Slabs built into the walls of the Māriyamman temple.	..	....	..	..	Do. ..	..	Fragments. Seems to record a gift of land called Kīḷiyūr-Malaiyamāṇ-ḍal at Tāyaṇūr, by purchase, by a certain Selvaṇ Kalīgattaraiyaṇ to the temple of Tiruvirattāṇam-uḍaiya-Nāyaṇār and another (?) gift by the same donor for a temple at Kuṇṇamerindaperumāḷnallūr. The characters belong to about the 12th century A. D.	
216	Rock called Eluttadiḥchānpārai about a mile west of the village.	Pāṇḍya	..	Jatāvarman Tribhuvanachakravartin Vikrama-Pāṇḍyaḍēva.	8th year	..	Do. ..	Registers a sale of land at Kīraṇūr, a suburb of Tirukkōvilūr, for 35 <i>panam</i> to two <i>Pallī</i> residents of Venmaṇiyārūr a <i>dēvadāna</i> belonging to the temple of Tiruvirattāṇam-Uḍaiyār, by a <i>Vellāḷa</i> of the place. The inscription contains many scribal errors.	
217	Kīraṇūr (Tirukkōvilūr)—North-east corner of a rock called Narikaḷattup-pārai.	Chōḷa	..	Tribhuvana[chakravartin] Tribhuvanaviraḍēva.	Lost	..	Do. ..	Completely damaged. Seems to record a gift of land.	
218	Karāḍi.—Rock in the south prākāra of the Selliyamman temple.	Rāshtrakūṭa	..	Kaṇṇaraḍēva	..	..	20th year (in words)	Do. ..	Records a gift of 96 sheep for a perpetual lamp in the temple of Piḍāri Idaimalai-Naṅgai to the south-east of the village Ravikulachūlāmaṇi-chaturvēdimangalam on the southern bank of the Pennai in Vāṇagōppāḍi, by a shepherd who entrusted it to the local <i>sabhā</i> .
219	Boulder near the ruined Śiva temple in the Fort.	Chōḷa	..	Parakēsarivarman	..	..	23rd year	Do. ..	Much damaged. Seems to record an endowment of land with which the <i>sabhā</i> of Ravikulachūlāmaṇi-chaturvēdimangalam agreed to burn perpetual lamps in the temple.
220	South side of another boulder in the same place.	Do.	..	Parakēsarivarman 'who took Madurai and Ilam.'	40th	..	..	Do. ..	Records a gift of 96 sheep left in charge of the local <i>sabhā</i> for a perpetual lamp in the temple of Tirumāḍappārai-Mahāḍēva at Ravikulachūlāmaṇi-chaturvēdimangalam in Vāṇagōppāḍi, by Viranāraṇiyār, wife of Prince (Pillaiyār) Gaṇḍarādittar, son of queen Sōlamāḍēviyār. States that this was made during the <i>adhikāram</i> (regime) of Pudevū-ruḍaiyaṇ.
221	Same boulder	..	..	Do.	41st	..	..	Do. ..	Records a similar gift by Śembiyaṇ-Māḍēviyār, (another) wife of Prince Gaṇḍarāditya.
222	Do	Rājarājakēsarivarman <i>alias</i> Rājarājaḍēva.	27th	Do. ..	Damaged. Begins with the introduction <i>Tirumagalpōla</i> etc. Records a gift of land, after purchase, by a certain Kauśikaṇ Purushōttamaṇi <i>alias</i> Āraiyaḷ-chūlāmaṇi for daily offerings to god (Mahāḍēva) Tirumāḍappārai-Ālvār at Kaḍari <i>alias</i> Ravikulachūlāmaṇi-chaturvēdimangalam, a <i>brāhmaḍēya</i> in Vāṇagōppāḍi, a subdivision of Jayaṅḍa-śōḷa-maṇḍalam.

B.—List of stone inscriptions copied during the year 1936-37—*contd.*

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No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	SOUTH ARCOT DISTRICT— <i>contd.</i> TIRUKKOYILUR TALUK— <i>contd.</i>					
223	Toṭṭi (hamlet of Kīraṇūr)—Rock called Paraiyaṅkuṭṭaippārai.	Chōla	Tribhuvanachakravartin Kulōttuṅga-Chōladēva.	6th year ..	Tamil	Records a gift of 4,000 and odd <i>kūḷi</i> of dry and wet lands for two perpetual lamps in the temple of Tiruviḍaikaḷi-Ālvār at Tirukkōvalūr in Kuṟukkai-kūṟṟam, a subdivision of Malāḍu <i>alias</i> Jananātha-vaḷanāḍu by Malaiyamāṇ Periyāṇ <i>alias</i> Kulōttuṅga-Chēdiyarāyaṇ of Kīliyūr in Kīliyūr-nāḍu, who also remitted the <i>āyam</i> and the <i>pāḍikāval</i> taxes thereon.
224	Rock in the bed of the tank ..	..	....	Virōdhikrit, Paṇ-guṇi 24.	Do.	Much damaged. Modern. Records the assignment of the fishing lease (amount) for (the repair of) the tank, for the merit of a certain Vēlaiyaṇ <i>alias</i> Tārayyaṇ.
225	Śandaippēṭṭai (suburb of Tirukkōyilūr) Western slope of rock known as Pañcāṇāmpārai.	Chōla	Tribhuvanachakravartin Kulōttuṅga-Chōladēva.	18th year (in words)	Do.	States that this tank and its sluice were constructed for the irrigation of the <i>tiruvīḍaiyāṭṭam</i> lands of Tiruviḍaikaḷi-Emberumāṇ of Tirukkōvalūr, by Ulagamunḍa-Perumāḷ <i>alias</i> Akalaṅka-Brahmārāyaṇ, who constructed the <i>Periyatirumālīgai</i> of Tiruvaraṅgam-Periyakōyil (at Śīraṅgam).
226	Ālūr.—Stone oil-mill in front of the ruined Śiva temple.	..	....	..	Do.	The writing belongs to the 10th century A. D. Records the gift of the oil-mill by a certain Villēytunai of Kallaḍai.
227	Rock to the south of the tank ..	..	....	..	Do.	In characters of the 16th century A. D. Mentions (the tank) Krishṇasamudram at Ālūr as the gift of the chief Chinṇa Bommi-Nāyaka of Vēlūr.
228	Mēmālūr.—Base of the ruined Śiva temple.	Chōla	Tribhuvanachakravartin Kulōttuṅga-Chōladēva.	35th year ..	Do.	States that a portion of the <i>jagatippaḍai</i> (tier) was the gift of Niraiyudaiyaṇ Nāgaṇperumāḷ.
229	Same base .. ..	..	....	..	Do.	Characters belong to the 13th century A. D. States that this portion of the <i>jagatippaḍai</i> was the gift of Marududaiyaṇ Kaṇṇan Dēvaṇ. Another fragment mentions Śīḍaiyaṇāyanār of Mēmālūr.
230	Slab set up in a field called Pavuttirattāṇ-kollai.	Chōla	Tribhuvanachakravartin Kulōttuṅga-Chōladēva.	20th year ..	Do.	States that an image of Piḍāri was set up by Perumāḷ-Palli, a washerman of Mēmālūr in Kuṟukkai-kūṟṟam, a subdivision of Milāḍu <i>alias</i> Jananātha-vaḷanāḍu.
231	Śēṅganāṅkollai.—Slab set up in front of the village <i>chāvaḍi</i> .	[Pāṇḍya] ..	....	6th year, Āḍi ..	Do.	Records a gift by the king, of the village Śēṅgaṇkollai <i>alias</i> Vikrama-Pāṇḍyanallūr, a hamlet of Tirukkōvalūr, free of certain specified taxes, for worship and offerings to god Tiruviḍaikaḷi-Āyaṇ during the daily service Vikrama-Pāṇḍyaṇ <i>śandi</i> instituted in his name in the temple and for the monthly festivals to the god on the day of the asterism of (his) coronation.
232	Ariyūr.—Slab set up in a field near the Śiva temple.	[Vijayanagara] ..	....	Duṇṇukhi, Arpaṣi 2	Do.	States that the taxes in the villages Ariyūr, Vikramapāṇḍyanallūr and Veṇmaḡalūr due to the temple of Tiruviḍaikaḷi-Nāyaṇār would be collected either in paddy or in money as of old according to the entries made in the <i>ulvari</i> registers. The inscription invokes the authority of Bhūpati-Uḍaiyar for this transaction.

233	Slab set up under a tree to the north of the same temple.	Do.	..	....	Raktākshi, Vaigāśi 13.	Do.	..	Much damaged. Seems to record the king's order making <i>sarvamānya</i> villages <i>Seṅgaṇaṅkollai</i> and <i>Veṇmagalūr</i> granted for the welfare of the king by <i>Mahāpradhāna</i> [A]ṇṇappa-Oḍaiyar as <i>tiruvīḍaiyāttam</i> to god <i>Tiruvīḍaikaḷi-Nāyaṇār</i> at <i>Tirukkōvalūr</i> in <i>Valuḍilampattu-uśavaḍi</i> .
234	Stone set up in a dry land called <i>Nattakkollai</i>.	..	..	....	..	Do.	..	Damaged. Seems to record the <i>nōṇbu</i> observed by a certain lady in the temple of <i>Durgā</i> . Characters belong to the 11th century A. D.
235	Slab set up in front of the <i>Māriyamman</i> temple.	..	..	....	<i>Bahudhānya</i> , <i>Tai</i> 1	Do.	..	In characters of the 17 century A. D. A few lines at the bottom are built in. Records endowment (the nature of which is not clear) made by a certain <i>Mūtta Veṅkaṭappa-Nāy. kkar</i> to god <i>Veṅkaṭēśvarasvāmin</i> at <i>Tirukkōvalūr</i> for the merit of a certain <i>Pichchaiyappa-Pillai</i> , the agent of <i>Bāgu</i> [li] <i>Krishṇappa-Nāyaka</i> .
236	Rock in a dry land called <i>Ambaṭṭaṅkollai</i> about 2 miles from the village.	Pāṇḍya	..	<i>Māra</i> varman <i>Tribhuvanachakravar-tin Vikra</i> [ma-Pāṇḍ]yadēva.	2nd year	..	Do.	Registers a sale of some lands which had been damaged by tank breaches at <i>Timiśūr</i> , a <i>tirunāmatrukkāni</i> of god <i>Tiruvirattāṇam-uḍaiya-Nāyaṇār</i> at <i>Tirukkōvalūr</i> , by the <i>tāṇattār</i> of the temple to <i>Nila</i> [gaṇ]garaiyar, the <i>ma</i> [ru-maga]ṇ of <i>Sōmappillai</i> of the <i>Vēlūr-Pallī</i> (community).
237	<i>Kāḍiyār</i> .—Slab set up in a waste land about 3 furlongs to the north of the <i>Śiva</i> temple.	..	..	....	<i>Subhakrit</i> , <i>Tai</i> 11	..	Do.	Damaged at the end. The characters seem to belong to the 18th century A. D. Records a grant of land at <i>Kāḍiyaru</i> as <i>uḍirappatti-mānya</i> by <i>Erama-Nāyakkar</i> , the agent of <i>Nāgama-Nāyakkanayyaṇ</i> of <i>Arāṇi</i> , to (the relations of) a certain <i>Kalitittāṇ</i> , son of <i>Nāḍiyā-kavunḍaṇ</i> of the village, who died in a fight.
238	<i>Aviyūr</i> .—Slab built into the wall of the <i>maṇḍapa</i> in the <i>Vishṇu</i> temple.	Chōla	..	<i>Parakēsarivarman</i> 'who took <i>Madura</i> '	[1]6th year [in words]	..	Do.	Much damaged. Seems to record the setting up of a pillar in the temple of <i>Tiruppanichchatturai-Uḍaiyār</i> by <i>Gaṇapati-Suvaraṇ</i> of <i>Ādhiraḷamaṅgalapuram</i> .
239	Round pillar set up by the side of the bridge on the main road.	..	..	....	..	..	Do.	The characters are of the 13th century A. D. Seems to record the gift of a pillar in the temple of <i>Tiruvirāṁśvaram</i> in the name of <i>Ādi-Aḷagiyaṇ</i> .
240	<i>Vaḍakkunemali</i> .—Stone set up in the middle of a street.	..	..	....	...., <i>Pūram</i>	..	Do.	Seriously damaged. Stone broken at the top. Seems to record the gift of the village <i>Neṇmali</i> with all its incomes to the temple of <i>Tiruvirāṁśvaram-uḍaiya-Nāyaṇār</i> by <i>Minḍaṇ Siyaṇ</i> <i>Peruṇjīgaṇ</i> .
✓ 241	Slab set up in a waste land near the tank about 1½ miles south-east of the village.	<i>Vijayanagara</i>	..	<i>Mahāmaṇḍalēśvara Vira Dēvarāya-Mahārāya</i> .	Śaka 1348, <i>Parābhava</i> , <i>Vaigāśi</i> .	..	Do.	Much damaged. Seems to record an agreement entered into by the residents of <i>Vaḍa-Neṇmali</i> with those of six other villages about certain regulations of water supply from the river for the irrigation of their lands.
242	<i>Neḍumudaiyāṇ</i> .—Rock near a hillock called <i>Kurukkāṭṭumalai</i>.	..	..	....	Śaka 15**, <i>Piṅgaḷa</i> , <i>Paṇḍuṇi</i> 9.	..	Do.	The inscription is seriously damaged. Seems to record an endowment of two pieces of land for the maintenance of a watershed (in the village) by <i>Koṇḍama Kumāra Kri</i> [sh-nappa-Nā]yakkar.
243	<i>Kōḷappārai</i> .—Slab lying in a dry land near the <i>Aiyaṇār</i> shrine.	Pāṇḍya	..	<i>Māra</i> varman <i>Tribhuvanachakravar-tin Vikra</i> [ma]-Pāṇḍyadēva.	6th year	..	Do.	The lower portion of the slab is broken and lost. Seems to record the sale of the tenancy right over portions of some lands at <i>Timiśūr</i> , a <i>dēvadāna</i> of god <i>Tiruvirattāṇam-uḍaiya-Nāyaṇār</i> at <i>Tirukkōyilūr</i> by two brothers of the <i>Nattamakkal</i> (agriculturist) community named <i>Pūḍaṇṇākkamudaiyāṇ</i> <i>Tiruvannāmalaiyudaiyāṇ</i> and <i>Nāyaṇ Muṇai-yadaraiyaṇ</i> to a certain <i>Pallī</i> resident of <i>Mudiyāṇūr</i> .

B.—List of stone inscriptions copied during the year 1936-37—*con td.*

34

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	SOUTH ARCOT DISTRICT— <i>contd.</i> TIRUKKOYILUR TALUK— <i>contd.</i>					
244	Timmichchūr.—Rock called Eluttup-pārai on the bund of the tank.	..	....	Vyaya, Ādi 2 ..	Tamil	The characters are of about the 17th century A. D. Records an order of a certain Mahāmaṇḍalēśvara Viramarājar-ayyan making over the <i>kaḍamai</i> on some lands (adjacent to the tank ?) and the income from the lease of fishing rights in the tank at Timichchūr for the annual deepening of the tank.
245	Boulder known as Tādaṅgal near the Śiva temple.	..	....	..	Do. (verse) ..	The characters of the inscription belong to the 11th century A. D. Damaged. Seems to record the praise of a certain chief named Kaṇḍaṅ.
246	Same boulder	Chōla	Parakēsarivarman <i>alias</i> Rājendra-Chōlādēva.	4th year ..	Tamil	Records gift of sheep for two perpetual lamps in the temple of Tiruvagattī[śvaram-uḍaiya-Mahā]dēva at Timiśūr in Kurukkai-kūrṇam, a subdivision of Milāḍu <i>alias</i> Jananātha-vaṇanāḍu, by Vēttuvaṅ Kaṇḍaṅ of Viḷambākkam in Tirumuṇaippāḍi.
247	Do.	Do.	Rājarājakēsarivarman	9th „ ..	Do.	Records a gift of sheep for a perpetual lamp in the temple of Tiruvagattīśvara by a certain Vēḷaṅ Māraṅ Kāli of Śāṅka-rappāḍi.
248	Do.	Do.	Parakēsarivarman ' who took the head of the Pāṇḍya.'	5th „ ..	Do.	Records an endowment of sheep for the lighting of the hall (<i>ambalam</i>) built at Timiśūr in Timiśūr-nāḍu by Mummu-ḍiśōla-Kāḍupattigaḷ and certain taxes for the expenses of maintaining it. It also states that the donor consecrated the goddess Piḍāri in a shrine built by him.
249	Boulder called Paṇṇikkal in a field ..	Pāṇḍya	Perumāḷ Kulaśēkharadēva ..	..	Do.	Registers the consolidated entry into the accounts of bits of adjoining lands purchased from three different persons in the 5th and 10th years of the king by a certain Śōḷaṅ Kaṇḍiya-dēvaparaiyaṅ, son of Kūttan Nilagaṅgaraiyaṅ of the Vēlūr-Paḷli community, residing at Nilagaṅgaraiyaṅ-pattu within the boundary of Timiśūr, a <i>dēvadāna</i> of Tiruviraṭṭānam-uḍaiya-Nāyaṅār at Tirukkōyilūr in Kurukkai-kūrṇam, a subdivision of Malāḍu <i>alias</i> Jananātha-vaṇanāḍu.
250	Boulder called Śittērikkal near the burial ground.	Do.	Do. .. ..	..	Do.	Incomplete. Registers a similar entry of lands purchased in the 5th, 6th and 7th years of the king by Kūttan Nilagaṅgaraiyaṅ of the Vēlūr-Paḷli community from six <i>Nattamakkal</i> (farmers) of Timiśūr.
251	Chōlavāṇḍipuram.—Boulder with a Gommaṭa panel on the hillock called Āṇḍimalai.	.. ..	....	..	Do.	The characters are of the 10th century A. D. States that this image (<i>tēvāram</i>) was made by Vēli-Kōṅgaraiyar-Putta-digaḷ. Near this is a loose sculptured slab depicting goddess Padmāvati, now known locally as Kāliyamman.
252	Another boulder in the same place ..	Chōla	Gaṇḍarāditya Mummuḍi-Chōla ..	2nd year ..	Do. (verse) ..	Praises the exploits of a certain Chēdi chief called Siddha-vaḍavaṅ who is styled ' the lord of Kōval ' and ' Malaya kulōḍbhavaṅ ' and records gift of Paṇaippāḍi by him for worship of the deities carved on the rock. Mentions Guṇa-vīra-Bhaṭṭara of Kuṇḍi.

253	Rock near the tank called Śtyālicheṭṭi-kulam in a dry land.	--	--	Piṅgaḷa, Āḍi 11	Tamil ..	--	In characters of about the 17th century A.D. Records a gift of 35 <i>kūḷi</i> of land under the tank by a certain Alagiya-Mūvēndaveḷār of Sōlapāṇḍiyapuram and the <i>Uravar</i> of Paḷḷi-ēndal to a certain Sāmāpattar for the maintenance of a water-shed, after digging a pond near the road (for the purpose). Mentions Eṛama-Redḍi, the agent of Tivappa-Nāyaka.
254	Dēviyagaram.—Slab set up in front of the <i>Bhajanakūḍam</i> .	[Vijayanagara] ..	....	Tāraṇa, Āvaṇi 1	Do. ..	..	Records the gift of the village Amaradēviyār-agaram in Virapāṇḍyanallūr-paṭṭu in Malāḍu which was a subdivision of Magadai-maṇḍalam in Valudilambattu-chāvaḍi of Tiruvadi-rājya, to Varadarāja-Perumāḷ at Tuttippaṭṭu on the occasion of a solar eclipse, by Muddu-Venkaṭappa-Nāyaka, (son of) Venkaṭappa-Nāyaka. The former chief is stated to have got Tiruvadi-rājya as an <i>amaranāyakam</i> from Kāmappār Śrīraṅgarāja.
255	Viranāmpaṭṭu.—Slab set up in a dry land called Tachehaṇkollai.	..	....	Śaka 1550, Vibhava	Do. ..	..	The inscription is completely damaged except for a few lines in the middle. Mentions Achchutappa-Nāyakkar.
256	Kāṭṭuppaiyūr.—Rock in a dry land called Ādimūla-kavunḍar-kollai.	Vijayanagara ..	Śrīraṅgadēva-Mahārāja ..	..	Śaka 1496, Bhāva, Kaṇṇaka, śu. 12, Wednesday, Anurādhā.	Do. ..	Records a gift of 3 pieces of wet and dry lands at Virapāṇḍyanallūr <i>alias</i> Kāṭṭuppaiyūr comprised in Tirukkōvalūr in Valudilambattu-chāvaḍi, a subdivision of Korukkai-kūṛram in Milāḍu <i>alias</i> Jananātha-vaḷanāḍu as <i>poliyūṭṭu-grāmaṁ</i> to the shrine of Chakravartti-tirumagaṇār (Rāma) in the temple of Ālvargaḷ-Nayinār at Tirukkōvalūr by Tirumalainambi Tiruvēnkaṭayyaṇ on the day of <i>Prathama-dvādaśī</i> . Mentions a village called Ilaiyaperumāḷpaṭṭu among the boundaries of the lands.
257	Rock about 2 furlongs south-west of the 'Ilaiyaperumāḷ' shrine in the Reserve forest.	..	....	Dhātu, Āḍi, [3], Śrījayantī.	Do. ..	..	Damaged. Registers an endowment of land at Kāṭṭuppaiyūr as <i>tirumūlai-kāṇiyāṭchi</i> by Tirumalainambi Tiruvēnkaṭayyaṇ, evidently the person mentioned above, which was left in charge of one Nārāyaṇa who was to supply a flower-garland to god Chakravartti-tirumagaṇār (Rāma).
258	Stone set up in a field near the boundary line of Elrāmpaṭṭu village.	..	....	....	Do. ..	..	In characters of the 14th century A.D. Records a grant of 800 <i>kūḷi</i> of dry land as <i>mānya</i> to a certain Chēdirājaṇ who owned the <i>kāṇiyāṭchi</i> right over Kāṭṭuppaiyūr.
259	Aruṅgurukai.—Boulder to the north of the tank-bund near the weir.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	15th year	Do. ..	..	Records a tax-free gift of land called Tiruvāykkulakkōṇ-ēndal surnamed Palavāyudha-Vallavaraiyanallūr to the temple of Tiruttāntōṇṇisvaram-udaiya-Mahādēva at Perumbunam in Kuṛukkai-kūṛram, a subdivision of Milāḍu <i>alias</i> Jananātha-vaḷanāḍu by Periyūḍaiyaṇ Attimallaṇ <i>alias</i> Kulōttuṅgaśōḷa-Chēdiyarāyaṇ, a Malaiyamāṇ chief of Kiliyūr.
260	Two slabs built into the edge of the fresh water tank in the village.	..	....	Śaka 15[68], Pārthiva, Chittirai 10.	Do. ..	..	Mentions the <i>eḷuvai</i> at Aruṅkorukkai.
261	Siddhalingamaḍam.—North, west and south walls of the central shrine in the Vyāghrapurīśvara temple.	Vijayanagara ..	Sadāśivadēva-Mahārāja, 'who was pleased to levy tribute from Ilam (Ceylon).'	Śaka 1485,	Do.	Built in in the middle. Seems to register an assignment of certain lands at Tiruppulippagavanallūr belonging to the residents of Marudūr <i>alias</i> Kṛishṇasamudram, an <i>agrahāra</i> formed by Kṛishṇappa-Nāyaka with the permission of the king and of Tirumalairāja, to the temple of Tiruppulibagavar in exchange for the hamlet Kōyitāmpaṭṭu, belonging to it but lying within their village.

B.—List of stone inscriptions copied during the year 1936-37—*contd.*

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No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	SOUTH ARCOT DISTRICT—<i>contd.</i> TIRUKKOVELUR TALUK—<i>contd.</i> Siddhalingamaḍam—<i>contd.</i>					
262	West and south walls of the same shrine.	Sāluva ..	Mahāmaṇḍalēśvara Mahārāja. Narasiṅgaḍēva.	Śaka 1393, Vikṛiti, Arpaṣi 13, trayōdaśi, Monday.	Tamil	States that, as the temples and several villages in the <i>sīmai</i> of the temple of Tirappulippagava-Nāyaṇār had been deserted and fallen into ruin for several years owing to the Oḍḍiyaṇ-galabhai, Annamarasa, the agent of the king, arranged for revival of worship therein, for the merit of his master, by the restoration of the <i>mānya</i> grants enjoyed by the temples previously.
263	East wall of the maṇḍapa in front of the same shrine.	Chōḷa	Parakēśavarman <i>alias</i> Tribhuvana-chakravartin Vikrama-Chōḷaḍēva.	14th year ..	Do.	Incomplete. Records a gift of land by purchase by Pākkan Muḍikonḍān and Uḍaiyaṇḱeydān, the sons of a maid servant (of the royal household?), for special offerings of the god Mahāḍēva at Sirriṅgūr, a <i>brahmadēya</i> in Kurukkai-kūṭṭam, a subdivision of Malāḍu <i>alias</i> Jananātha-vaḷanāḍu.
264	North wall of the same maṇḍapa ..	Vijayanagara ..	Achyutadēva-Mahārāja, son of Narasiṅgaḍēva-Mahārāja.	Śaka 1454, Nandana, Makara, śu. 10, Monday, Hasta.	Do.	Records the gift of the hamlet Kōyilāṇṇpaṭṭu and a land called Ḍaṣaṅkollai in Tirupulippagavanallūr as tax-free <i>tirunāṁattukkāni</i> for worship and repairs in the temple, by Aṇṇama-Redḍiyār and Poṇṇambalanāthar, with the permission of Ayyaṇ Ṣaruvappaiyaṇ, the younger brother of Rāmābhaṭṭarayyaṇ, for the merit of the latter.
265	Same wall .. ..	.. ..	....	Śukla (expired), Pramōḍūta (current), Chittirai 9.	Do.	Seems to record an order of the agent (name lost) of Vaiyappa-Nāyaka giving the benefit of the channel flowing through Akkaḷimaṅgalam and Puḍuppālaiyam to the residents of those villages, as the people of Iḍaiyāru declined to utilise it evidently owing to some disadvantage. This transaction was ratified by the latter in the presence of the <i>mud-ḍirai-manuṣaṇ</i> Venkaṭayyaṇ.
266	Śaravanambākkam.—Three slabs built into the side of a platform in front of the Māriyamman temple.	.. ..	....	Kali 4863, Chitra-bhāṇu, Āvaṇi 16, Saturday.	Do.	Much damaged. Records the consecration of the shrine of Māriyamman at Gōpālapuram, hamlet of Śaravanambākkam and a gift of land for worship therein.
267	Śirumadurai.—South wall of the central shrine in the Chokkanāthēśvara temple.	Pāṇḍya ..	Jaṭavarman <i>alias</i> Tribhuvanachakravartin Vikrama-Pāṇḍyaḍēva.	7th year (in words)	Do.	Registers a grant of land by the <i>ūrār</i> of Śiru-Marudai as <i>tirunāṁattukkāni</i> under the name Māhēśvaranallūr to the temple of Aḷagiya-Nāyaṇār in the village, for forming a <i>śirumadai-viḷḷagam</i> .
268	Stones built into the walls of the Vēṇu-gōpālasvāmin temple.	Pāṇḍya ...	Vikrama-Pāṇḍya	8th year,, chaturdaśi, Friday, Pūṇarpūṣam.	Do.	Portions lost. Begins with the introduction ' <i>Samasta-bhuvanai-kavira</i> '. Seems to record a gift of land to the temple of god Vēḍanā..... in Śirumadurai-agaram on the north bank of the river Pennai in Rājārāja-vaḷanāḍu, a subdivision of Naḍuvil-maṇḍalam, by Oṛrikoṇḍa-Piḷḷai Tiruchchiṅṅbalam-uḍaiyār. Quotes a gift of land made in the 30th year of Avaṇiyāḷappiranda Kōpperuṇḱiṅgaḍēva.

269	Maṇakkupram. —Rock in a <i>poramboke</i> land to the north of the spring channel.	Chōla	Rājakesarivarman	16th year (in words)	Do.	Registers gift of sheep for a perpetual lamp in the temple of Tirukkal[ā*]yakuṭṭattu-Ālvār by Kirttimāttāṇḍa-Pēraraiyaṇ of Perumkurumbu in Vaṇṇālai Kilāṇmūr-nāḍu.
270	Oḍḍanandal. —Rock called Āñjanēyaṇpārai to the south-east of the village.	.. ..	....	Nandaṇa, Mārgaḷi 2	Do.	Modern. Damaged. Seems to record the construction of a pond by the <i>āravar</i> and the <i>Mahājanas</i> of Oḍḍanēndal. Mentions Gaṅgappayyar, son of <i>Avasaram</i> Chennappayyar.
271	Pēraṅgiyūr. —Left door-jamb of the entrance into the maṇḍapa of the ruined Śiva temple.	Chōla	Chakravartin Kulōttuṅga-Chōladēva..	33rd year ..	Do.	Incomplete. Mentions Kuppai Śaḍaiyaṇ <i>alias</i> Karuṇākara-Kōṇ of Jananāthachaturvēdi-maṅgalam, a <i>taṇiyūr</i> in Vāvalūr-nāḍu of Tirumūṇaiṇpādi Paṇaiyūr-nāḍu, a subdivision of Gaṅgaikoṇḍaśōla-vaḷanāḍu and Pēringūr, a <i>brahmadēya</i> in Tirumūṇaiṇpādi Pēringūr-nāḍu.
272	Kāṇḍalavāḍi. —Wall of the Āñjanēya shrine.	.. ..	....	Pārthiva, Āsvija, ba. 7.	Kannāḍa ..	The characters are of the 17th century A.D. States that the <i>Garuḍa-kamba</i> was the gift of Kēshavanna, the grandson of Cheṇḍikeya Narasayya, to the god Lakshminārāyaṇa-dēva at Kāṇḍalavāḍi. Another record below this inscription states that the temple at Nārāyaṇapura was constructed by Giryappayya, son of Kaḷasayya Timmapa.
273	Poyyaraśūr. —Four stones built into the basement of the Vināyaka shrine.	Chōla .. ..	....	....	Tamil	Fragmentary. Contains a portion of the introduction of Rājendra-Chōla I. Quotes the 20th year of Rājārāja-dēva.
274	Mēttāttūr. —Stone called Sanyāsikkal set up to the east of the main road.	.. ..	....	Maṇmatha, Mārgaḷi 8.	Do.	Much damaged. Mentions Mahāmaṇḍalēśvara Tipparāja Peddayyadēva-Mahārāja. Seems to register gift of a village (name lost) as <i>kuḍai-mānyam</i> to seven specified persons for service in the temple of Tirunāvalūr-Uḍaiyār.
275	Parikkal. —South wall of the Tajuvakkulaṇḍiśvara temple.	Pallava	Sakalabhuvanachakravartin Avani- ālappiṇḍāṇ Kōpperuñjiṅgadēva (II).	22nd year ..	Do.	States that the construction of the <i>jaḡatippaḍai</i> (upper tier) of the temple of Tiruvagniśvaram-uḍaiya-Nāyaṇār at Parukkal in Tirumūṇaiṇpādi-nāḍu, a subdivision of Mēlūr-nāḍu in Rājārāja-vaḷanāḍu, was the work of Kāliṅgaṇ <i>alias</i> Periyānāṭṭu-Taṭṭāṇ, a goldsmith of the village.
276	Ten slabs built into the walls of the same temple.	.. ..	....	....	Do.	The characters of the inscriptions are of the 13th century A.D. Gives the names of persons who contributed stones for building the temple.
277	Irundai. —Stone set up in a dry field	.. ..	....	....	Do.	The characters are of the 13th century A.D. States that Kōvaṇēri Kurumbūr marks the eastern boundary of Kuṇaṭṭūr <i>alias</i> Kulaśekhara-chaturvēdimāṅgalam.
278	Pādūr. —Slab in front of the Vināyaka shrine.	.. ..	....	Prajōtpatti, Tai 2 ..	Do.	Records an order of Sakalappayan to the weavers and merchants fixing the rates to be collected on every loom according to its size. Mentions Kṛishṇappa-Nāyakkar-ayyan.
279	South wall of the maṇḍapa in the Agastyēśvara temple.	Tribhuvanachakravartin Kōṇēriṇmēl- koṇḍāṇ.	8th year and 45th day.	Do.	Records a gift of tax-free land by the king as <i>tirunāmattukkāṇi</i> to the temple of Tiruvagattīśvaram-uḍaiya-Nāyaṇār at Pādūr for worship, offerings, lamps, special festivals and for a service called Rājakkalānāyaṇ-ṣāṇḍi instituted in his name in the temple. Also records another royal gift of land as <i>taṇḍilakkai</i> and the conferment of the title Rājā-nārāyaṇa-Brahmamarāyaṇ on the Śivabrāhmaṇa of the temple named Kaṇṇāramudaṇ <i>alias</i> Tirukkaivelāḷaḷaḷiyā-nambi, for having set up several images in the temple and instituted festivals therein.

B.— List of stone inscriptions copied during the year 1936-37—*contd.*

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No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
SOUTH ARCOT DISTRICT—<i>contd.</i>						
TIRURKOYILUR TALUK—<i>contd.</i>						
Pādūr—<i>contd.</i>						
280	West wall of same maṇḍapa ..	..	....	Rudhirōdgārin, Ādi 2.	Tamīl ..	.. In characters of the 17th century A.D. Records an order of Venkappar and the <i>Nāṭṭavar</i> of Pādūr granting land in the <i>agaram</i> of the village for the early morning worship of god Tiruvagattisvaram-uḍaiya-Nāyaṇār.
281	Boulder called Āṇaikkal ..	Rāshtrakūṭa ..	Kannaradēva ..	26th year, Vriśchika, [ba.] 3, Wednesday, Mrigaśiras.	Do. ..	.. Records the gift of the village Urumūr by the king to two groups of Bhattaputras called the <i>Aiñṇūrruvar</i> and the <i>Munṇūrruvar</i> of the <i>Sahasavar</i> community. In the body of the inscription is cut in a small panel the figure of a cow with its calf tended by a man seated in front.
282	Another boulder in the same place ..	Chōla ..	Tribhuvanachakravartin Kulōttunga-Chōladēva.	14th year (in words)	Do. ..	.. Incomplete. Mentions Pādūr in Tirumuṇaippāḍi Pādūr-nāḍu, a subdivision of Rājarāja-vaṇaṇḍu.
SOUTH KANARA DISTRICT.						
UDIPI TALUK.						
283	Perdūru.—On a slab set up near a field called 'Garaḍi Kumbalagadde at Vāṇṭyāla (hamlet).	Vijayanagara ..	Bukka-Mahārāya 'ruling from Vijayanagara'.	Śaka 1328 (expired), 1329 (current), Vyaya, Bhādrapada, śu. 10, Vaḍḍavāra.	Kannada ..	.. Records an endowment of land by the king to <i>Paurānika</i> Kavi Kṛishṇa-Bhaṭṭa for the renovation and proper maintenance of a library belonging to the <i>maṭha</i> at Śrīngēri, at the instance of the pontiff Śrī Narasimha-Bhārati. Mentions Bāchappa of Gōve as governing Bārakūru-rājya.
284	Another slab set up in the same place	Do. ..	Dēvarāya-Mahārāya, 'ruling from Vijayanagara'.	Śaka 1354, Virōdhikṛit Kārttika, śu. 1, Monday.	Do. ..	.. Records a gift of land made by Chandapa, the Governor of Bārakūru-Tuḷu-rājya under the orders of the king to Kavi Śaṅkara-Bhaṭṭa, son of Kavi Kṛishṇa-Bhaṭṭa of the <i>maṭha</i> at Śrīngēri.
MALABAR DISTRICT.						
KURUMBRANAD TALUK.						
285	Kāvundara.—Slab buried in the compound of the <i>Ūṛaṇ</i> of Kāvīl-Dēvasvam.	Chēra ..	Kō Kōḍai Kōḍai ..	4th year (in words)	Vaṭṭeḷuttu ..	.. Records gift of land by a certain Śendan.... to the <i>Māttār</i> and the <i>Ḥayār</i> of the Kāvu, for lamps, worship and <i>Śrībali</i> in two temples.
ERNAD TALUK.						
286	Indyanūr.—Slab in front of the Śiva temple.	..	Kō-Śrīvālarāma ..	4+4th year ..	Do. ..	.. Characters seem to be of the 12th century A.D. Much damaged. Mentions Indyanūr.
287	Same slab ..	Chēra ..	Kō Kōḍai-Bavi ..	27 + 1st year (in words).	Do. ..	.. Damaged. Seems to record a gift of land to the temple at Indyanūr.

PONNANI TALUK.									
288	Nāgalassēri.—On the pedestal of a stone lamp-stand kept on the bund of the temple tank.	..	..	..	..	Kollam [9] 11, Mēsha	Do.	..	Gives the date when probably the lamp-stand was set up.
GUNTUR DISTRICT.									
REPALLE TALUK.									
289	Amudālapalle.—Mutilated Nandi-pillar lying in Survey No. 267/2.	..	..	..	..	Saka 1[1]57, Man-matha, Pushya, ba. [1], Wednesday, Uttarāyana-saṅkrānti.	Telugu (verse and prose).	..	Much damaged. Registers a gift of 25 cows made to the temple of Sōmēśvara at Krommūru by a certain Bētraḍḍi (Bēta-Redḍi).
290	Aravapalle.—Door-jambs of the entrance into the temple of Lakshminārāyaṇasvāmin.	..	..	..	..	Saka 1766, Śōbhakṛit, Māgha, ba. 13, Friday.	Telugu	..	Damaged and built in at the bottom. Refers to the re-settlement of the taluks belonging to the Koṇḍavīṭi-sīma by the Government and subsequent renovation of the Bālakōṭīśvarasvāmin temple by a member of the Malrāju family.
291	Bhaṭṭiprōlu.—Pillar in the Kalyāṇa-maṇḍapa of the Viṭṭhalēśvarasvāmin temple.	..	..	..	..	Saka 1231, Sādhāraṇa, Pushya, śu. aṣṭami, Monday.	Do. ..	..	Incomplete. Mentions the god Bhōgīśvara-Mahādēva of Bhaṭṭiprōlu.
292	Same pillar .. ..	..	..	..	..	Saka 1182, Raudri, Pausya, ba. 10, Wednesday.	Do. ..	..	Do. Mentions god [Bhō]gīśvaradēva (of the place).
293	Same pillar	Kākatīya	..	Gaṇapatidēva-Mahārāja ..	..	Saka 1165, Śōbhakṛit, Āśvayuja, śu. 12, Saturday, Kanyā-saṅkrānti.	Do. ..	..	Slightly damaged. Registers a gift of sheep and cows made by Paripūrṇaśiva-Mahāmuni, son of Viśvēśvara-Mahāmuni, the guru of the king, for eight perpetual lamps in the temple of Bhōgīśvara-Mahādēva at Bhaṭṭiprōlu for the merit of his father.
294	Second pillar in the same maṇḍapa ..	Do.	..	Do.	..	Saka 1174, Paridhāvin, Chaitra, Vishu.	Do. ..	..	Records a grant of land as <i>pannasa</i> by Paripūrṇaśiva-Mahāmuni, son of Viśvēśvaraśiva-Mahāmuni, the guru of the king, to Pōtasāni for service to Pedda-Viddēśvara of Bhaṭṭiprōlu.
295	Same pillar	Do.	..	Do.	..	Saka 11[60], Viḷambi, Āśvayuja, ba. 3, Tuesday, Tulā-saṅkrānti.	Do. ..	..	Registers a gift of money (<i>kēsari-gadya</i>) made for the maintenance of a perpetual lamp in the temple of Bhōgīśvara-Mahādēva at Bhaṭṭiprōlu by the toll-officer [Ma]ṇḍaya for the merit of the king.
296	Do. .. ..	..	..	..	..	Āngira, Chaitra, ba. 1, Wednesday.	Do. ..	..	Incomplete. Mentions the <i>śunkādhikāri</i> Pōṅkala Mallaya.
297	Third pillar in the same place ..	..	..	..	..	Saka 1182, Raudri, Pushya, ba. [7], Sunday, Makara-saṅkrānti.	Do. ..	..	Registers a gift of sheep by Iśāna-Peggaḍa for a perpetual lamp in the temple of Bhōgīśvaradēva at Bhaṭṭiprōlu.
298	Same pillar	Saka [1165], Śōbhakṛit, 12.	Do.	Seriously damaged. Registers provision made for ghee for a perpetual lamp and bears the signature of Mallēśvara-Peggaḍa.

B.—List of stone inscriptions copied during the year 1936-37—*contd.*

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No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	GUNTUR DISTRICT— <i>contd.</i> REPALLE TALUK— <i>contd.</i> Bhaṭṭiprōlu— <i>contd.</i>					
299	Fourth pillar in the same place	Chōḷa-Chāḷukya ..	Tribhuvanachakravartin Rājārāja-dēva.	18th year, Śaka 108[5], Pauṣhya, śu. Saturday, saṅkrānti.	Telugu ..	Badly damaged. Records a gift of 55 sheep made for a perpetual lamp in the temple of Bhōgīśvara-Mahādēva by a certain Nāyaka of Bhaṭṭiprōlu who was a servant of Mahāmaṇḍalēśvara Kulōttuṅga-Rājendra-Chōḍaya.
300	Same pillar .. .. .	.. ..	....	Śaka 11[69], Saumya, [Kaṭa]ka-saṅkrānti.	Do. ..	Badly damaged. Registers a gift of 5 salt-pans (<i>uppu-rēvu</i>) by several salt manufacturers to the temple of Bhōgīśvara at Bhaṭṭiprōlu. Contains the signature of Amarēśvara-Peggaḍa.
301	Do.	Kākatiya ..	Gaṇapatidēva-Mahārāja ..	Śaka 1174, Paridhāvi, Āsvayuja, ba. Friday, Tulā-saṅkrānti.	Do. ..	Records a gift of land as 'pansa' made by Paripūrṇaśiva-Mahāmuni to a certain Daṇḍasāni, for the merit of his father Viśvēśvaraśiva-Mahāmuni, who is stated to have been the <i>guru</i> of the king.
302	Pillar of the mukha-maṇḍapa of the same temple.	Velanāṇḍu ..	Kulōttuṅga-Chōḍa Goṅka ..	Śaka 1064 (in words), Māgha.	Telugu (verse and prose).	Portions missing. Registers gift of a perpetual lamp to the god Viṭṭiśvaraḍēva at Bhaṭṭiprōlu by the king for the merit of his parents. The temple is called Viṣṇuvardhanēśvara.
303	Same pillar .. .. .	.. ..	....	Śaka 1066, Māgha, ba. 14, Tuesday.	Telugu ..	Records the gift of a perpetual lamp made to the same temple (?) by Gōkana, for the merit of his parents.
304	Another pillar in the same maṇḍapa, right of entrance.	.. ..	....	Śaka 1460, Hēma-lāmbi, Phālguna, ba. 10, Sunday.	Do. ..	States that Timmā-Nāyuṇḍu of Vuppalaṇḍu maintained the grant of land made formerly to the temple of Viṭṭhalēśvara-Mahādēva by Viṣṇuvardhana-Chakravartin and that (his descendant) Timminēḍu renovated the <i>maṇḍapa</i> of the temple in (the cyclic year) Chitrabhānu.
305	Pillar inside the garbhagriha of the same temple.	Kākatiya ..	Gaṇapatidēva-[Mahārāja] ..	Śaka [1149], [Vyaya], ....na, ba. 10, Tuesday.	Do. ..	Partly built in. Registers a gift of 25 cows for the maintenance of a perpetual lamp in the temple. States that Nanna-Bōyuṇḍu, son of Amara-Bōyuṇḍu was to receive the cows and supply ghee daily to the temple.
306	Same pillar	Chōḷa-Chāḷukya ..	Tri[bhuvanachakra]vartin Rājārāja-[dēva].	Śaka...., Śrāvaṇa, śu. 3, Wednesday.	Do. ..	Registers a gift of 55 sheep (?) for the maintenance of a perpetual lamp in the temple by a certain Bōya (name lost), son of Kommana. Mentions Mahāmaṇḍalēśvara [Rāje]ndrachōḍayarāju.
307	Door-jamb at the entrance into the Mallēśvarasvāmin temple.	Kākatiya ..	Mahāmaṇḍalēśvara Rudradēva-Mahārāja.	Śaka 1193, Prajāpati, [Kārttika], śu....	Do. ..	Registers a gift of two perpetual lamps to the temple of Bhōgīśvara-Mahādēva by Ūttamaśivagurudēva, son of Rājagurudēva.
308	Gūḍavalli.—Slab built into the wall in front of the Lakshminārāyaṇa-svāmin temple.	.. ..	....	Śaka (wrong for Kali) 4[9]5[9], Kālayukti, Vaiśākha, śu. 13.	Do. ..	States that Muttayya, son of Goḍavarṭti Narasaya, renovated the temple of Lakshminārasinhasvāmin at Gūḍavalli.

309	Nandi-pillar standing by the roadside near the house of Venkayya-Nāgayya	Velanāṇḍu	..	Kulōttuṅga-Chōḍa Goṅka	..	Śaka 1050, Uttarāyana-saṅkrānti.	Telugu (verse and prose).	Enumerates the grants of lands made to several temples, viz.; Nāgēśvara-Mahādēva of Kumundavelli, Prithivīśvaradēva, Mallikārjunadēva, Gaṇapēśvaradēva and to Prōlamarāju of Pūḍuru. Also mentions a grant of land made by the soldiers (<i>ekkaṭṭu</i>) for the merit of their ruler Gaṇapatidēva-Mahārāja in the year Nandana. Records another provision made for a perpetual lamp in a temple (name not specified).	
310	Kūchinapūḍi.—Pillar in the mukha-maṇḍapa of the Virēśvarasvāmin temple.	..	....	..	..	..	Telugu	..	States that a certain Chadaraṅga Virayya constructed a <i>maṭha</i> and consecrated the Gōkarṇalīṅga therein.
311	Muttupalle.—On a pillar in the maṇḍapa inside the Sitārāmasvāmin temple.	..	....	..	..	Śaka 14[26], Rak-tākshi, ba. 8, [Saturday].	Do. ..	..	Badly damaged and indistinct. Only the date portion is legible.
312	Nallūru.—On a slab built into the ceiling of the Lakshminārāyana-svāmin temple.	..	....	..	..	..	Telugu (verse)	..	In modern characters. A verse deprecating the life of those who do not perform any deed of charity.
313	Nizāmpaṭṇam.—Slab lying in S. No. 437 in the village.	..	....	..	..	1018 H (=A.D. 1609)	Arabic and Persian	..	Read by the Government Epigraphist for Moslem Inscriptions. Records the death of one Khvāja Shāh Ḥaidar of Isfahān.
314	Another slab in the same place	..	....	..	..	1026 H (=A.D. 1637)	Do. ..	..	Do. Records the death of one Zainu'l-'Abidin.
315	Ōlēru.—Tablet fixed on a dilapidated tomb near the church.	..	....	..	..	A.D. 1790, Sādhārana, Āśvīja, śu. 12, Tuesday.	Telugu	..	Records the death of Innayya (a Christian convert), son of Niḍamāmiḷḷa Rājappa and Akkamma, an employee under the French Government at Pūdicēri-paṭṇa (Prānsu Pādushā). Below this is a French version of the epitaph.
316	Slab set up in front of the Madanagōpāśvasvāmin temple.	Vijayanagara	..	Achyutadēva-Mahārāja	..	Śaka 1460, Viḷambi, Mārgaśīra, śu. 11, Thursday.	Do. ..	..	Registers a grant of land by the twelve <i>sthānikas</i> of the Tiruvēṅgaḷanātha temple and the <i>adhikāri</i> Ella-Piḷḷa to the temple of Gōpināthadēva at Ōlēru in the Koṇḍaviḍu-sīma, which had been granted by Ayyaparasayya to (god) Tiruvēṅgaḷanātha, for the merit of the king. States that Ōlēru was included in Koṇḍaviḍu-sīma and situated on the bank of the Kṛishṇā to the east of Koṇḍaviḍu.
317	Slab lying in front of the elementary school.	..	....	..	..	Śaka 1785, Kali 4964, Dundubhi, Vaiśākha, śu. 15, Tuesday, Svāti.	Do. ..	..	States that a certain Koṇḍappa-Setṭi, who belonged to the Punagaśala-gōtra, purchased a plot of land at Ōlēru and had a <i>satra</i> constructed on that site for the use of the pilgrims.
318	Pēḍāpalle.—Garuda-pillar in front of the Chennakēśavasvāmin temple.	..	....	..	..	Śaka 1[4]10, Saumya, Chaitra, ba. 30, Tuesday.	Do. ..	..	Seems to record the setting up of the Garuḍa-pillar in front of the temple of Kēśavanātha by a certain Yallāpregaḍa-Dēvarāju.
319	Hero-stone set up in Survey No. 59 to the west of the village.	..	....	..	..	..	Do. ..	..	Reads 'Koṇḍaya prathima'. The characters belong to the 14th century A.D. The figure of a man with a dagger and bow is carved on the slab.
320	Base of an image of a goddess lying in the palmyra grove near the Kar-nam's house.	..	....	..	..	..	Do. ..	..	In characters of the 15th century A. D. Records the consecration of the image by a certain Bindḍi Singu.

B.—List of stone inscriptions copied during the year 1936-37—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
GUNTUR DISTRICT—<i>contd.</i>						
REPALLE TALUK—<i>concl.</i>						
321	Peddapulivarru. —Pillar inside the Varadarājasvāmin temple.	..	....	Śaka 1512 (wrong). Vijaya, Chaitra, śu. 10, Thursday.	Telugu ..	States that Bitluṅgoravi Gaṅginēṇḍu reconsecrated the image of Varadarāja in the temple.
322	Mutilated Nandi-pillar kept in front of the Narēndrēśvara temple.	Velanāṇḍu ..	Chōḍa	Śaka 115[1],	Telugu (verse) ..	Fragmentary. Gives a genealogy of the king. Registers a grant of land and cows made by him for the benefit of the temple of Narēndrēśvara-Mahādēva. Mentions Gaṇapa-kshitīśa.
323	Pillar in the same temple ..	..	....	Śaka 1512 (wrong). Vijaya, Chaitra, śu. 10, Thursday.	Telugu ..	States that the image of Narēndraliṅga was reconsecrated by Bitluṅgoravi Gaṅginēṇḍu (See No. 321 above).
324	Another pillar in the same temple ..	..	....	..	Do. ..	States that a certain Sarvi-Setṭi, son of Jalluḍu Kaṁni-Setṭi constructed a temple for Narēndraliṅga and provided for offerings to the god for the merit of his mother Nāgama and sister Pinna-Nāgama. The characters belong to the 14th century A.D.
325	Same pillar .. ..	..	....	Dhātu, Māgha, ba. .. Wednesday.	Do. ..	States that a certain Gaṅgi-Setṭi consecrated the deity in the temple of Vi[rē]śvara for the merit of his parents.
326	Another pillar in the same temple ..	..	....	..	Do. ..	States that a certain Vuppalapāṭi-Nēḍu made an image of Nandi for the god.
326A	Ponnupalle-Agrahāram. —Slab paved on the floor of the Sōmēśvarasvāmin temple.	..	....	Śaka 1334 (mistake for 1774) Paridhā- vin, Phālguna, śu. 10, Monday.	Do. ..	In modern characters. States that the Dharmakarttas, Subbayya and Vemkayya of the Komuri Namaśśivāya- varhā consecrated the goddess Satya-prasūnāmbā at Ponnupalle.
327	Vellaṭṭūru. —Nandi-pillar set up in front of the Agastyēśvarasvāmin temple.	Reḍḍi ..	Vēma	Śaka 1340, Vi[am]- bi, Kārttika, śu. 11, [Saturday].	Do. ..	Badly damaged. Records a gift of land, house and garden made by some soldiers (<i>ekkaṭṭu</i>) of Vellaṭṭūru, probably to the temple of Agastīśvara.
328	Garuḍa-pillar set up in front of the Chennakēśavasvāmin temple.	Do. ..	Kōmaṭi-Vēmā-Maṇḍalēśvara ..	Do.	Do. ..	Registers another gift of land, house and garden made by the soldiers of Vellaṭṭūru (mentioned above) to the temple of Kēśavarāya.
SATTENAPALLE TALUK.						
329	Amarāvatī. —Slab built into the outer prakāra wall of the Amarēśvara-svāmin temple.	..	....	..	Prākṛit in Brāhmi	Mutilated at the right end. In characters of the 3rd century A.D. Seems to record a gift made to the <i>Mahāchētiya</i> by a <i>gahapati</i> (householder) of the Airaka clan, in conjunction with his mother, sons, etc.
330	Another slab built into the same wall	..	....	..	Do. ..	Do. Do. Seems to record a gift made for the benefit of the Thēra Chitaka of <i>Mulāvāsa-Chētiya</i> by a <i>Seṭhi</i> and <i>Gahapati</i> of the Airaka clan.

PALNAD TALUK.									
331	Ayyaṅgāripālem (near Pulipādu).— Pillar in the maṇḍapa of the ruined Bobbanāgi temple.	..	....	..	Sanskrit in Telugu	In characters of the 7th century A.D. States that the temple of Jalpēsa was built by the architect Maindarāma <i>alias</i> ? Kālgārābharanāchārya of the fourth caste.
332	Pillar inside the same temple	..	....	..	Telugu	Mentions Chāmōjha, a pupil of Kālgārābharana, who is called 'the ornament of the Viśvakarmakula and the <i>Āchāryya</i> of Jalpēśvarapura.
333	Pillar in the ardha-maṇḍapa of the same temple.	..	....	..	Do.	Incomplete. Mentions Kālgārābharana.
334	Gurazāla.—Hero-stone on the left side of the Gurazālaṃma temple in the old village.	..	....	..	Do.	In characters of the 10th century A.D. Damaged and mutilated. Mentions Palla-nāḍu. Another hero-stone on the right side of the Gurazālaṃma temple of a later date is badly damaged and seems to record the death of a hero in a fight.
335	Stone set up in a ruined shrine behind the Travellers' Bungalow.	Ikhāku	..	Mahārāja Siriñathu Purisadata	..	Śava 4, gi 6, diva 13	Prākṛit in Brāhmī	In characters of the 3rd century A.D. Records a gift of land (<i>khēta</i>) called Bhāḍuka (or Tāḍuka) made to Bhagavat (<i>i.e.</i> , Buddha) by the lord of Halampūra (<i>Halampūra-sāmi</i>).	
336	Slab set up near the Kōtasāni well	..	....	..	Telugu (archaic)	In characters of the 9th century A.D. Records the death of Ugra, son of Dhumaīya, who was the son of Kalahabōyu, in a cattle-raid with a certain Jāyama.
337	Māḍugala.—Slab set up near the flag-staff in the Kālēśvara temple.	Kākatīya	..	Ganapatidēva-Mahārāja 'ruling at Anuvakonḍapaṭṭana'.	..	Telugu	Unfinished. Mentions the temple of Kālēśvaradēva at Māḍugala.		
338	Pillar set up in the compound of the same temple.	..	..	..	Early Nāgarī (archaic).	Written in peculiar archaic characters of about the 5th century A.D. Seems to read 'Rōhityabhabhru,' 'Paśurudhabhabhru' and 'Vaguvanuri Chhuchhu'. Another face seems to read in two lines 'Śrī [Phulla]kalyāṇa[ṇu]ḍu' and 'Parama-pavitra'.
339	Second pillar in the same place	..	....	..	Telugu-Kannaḍa (archaic).	In characters of the 6th century A.D. Seems to read 'Pāṭiyirakaḷavu Aḷḷi Durijjaya'.
340	Third pillar	..	....	..	Early Nāgarī	Reads 'Paṃcharathapriya'.
341	Fourth pillar	..	....	..	Do.	Seems to read 'Rōhaśra[ya] Chhuchhu'.
342	Same pillar	..	....	..	Telugu-Kannaḍa (archaic).	In characters of about the 5th century A.D. Reads 'Vi[ka]-rasaṅghāta'.
343	Fifth pillar	..	....	..	Early Nāgarī	Seems to read 'Itinachhu[ppra]va[ra]tt[i]' and 'Vira-Chhuchhu'. The latter is in slightly later characters.
344	Sixth pillar	..	....	..	Telugu-Kannaḍa (archaic).	In characters of the 7th century A.D. Reads 'Ohintā [maṇi]' and 'Chūḷu [govvu] Śrī'.
345	On the same pillar	..	....	..	Do.	In characters of the 6th century A.D. Reads 'Siṅga-dha-mana'.
346	Front wall of the small Śiva shrine in the courtyard of the same temple.	..	....	..	Do.	In characters of the 7th century A.D. Reads 'Śrī Anādikartar'.

B.—List of stone inscriptions copied during the year 1936 37—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
GUNTUR DISTRICT—<i>concl'd.</i>						
PALNAD TALUK—<i>cont'd.</i>						
Māḍugala—<i>cont'd.</i>						
347	Slab set up in the Nandi-maṇḍapa in the same temple.	..	....	..	Telugu-Kannada (archaic).	States that this was the lamp (?) of Samsārabbhitadēva. In characters of the 7th century A.D.
348	Fragments of a hero-stone standing in the same temple.	..	....	Śaka 1045, Krōdhin	..	Badly damaged. Mentions Sāmarāju and Kāmabō[<i>yu</i>].
349	Reṇṭāla. —Sculptured white marble pillar set up on the southern mound on the Stambhālabōḍu hillock.	Ikhāku	..	[Ehuvala] Siri Chāmtamūla	Prākṛit in Brāhmī	In characters of the 3rd century A.D. Damaged. Records the setting up of the stone pillar for a Budha-Saṅgha at Khadagiri by the merchant Nataka, son of merchant (<i>vanijaka</i>) Saṅghami and Haghā, residents of Bhaṅgikata, in conjunction with his wife and sons.
350	A second sculptured marble pillar set up in the same place.	..	....	..	Do. ..	Do. Mentions a Budha-Sagha (Buddha-Saṅgha).
351	A third marble slab set up in the same place.	..	....	..	Do. ..	Do. Badly damaged and mutilated.
352	Fragmentary marble slab lying near the northern mound in the same place.	..	....	..	Do. ..	Do. Reads 'ma siṃga jatta rāṇa'.
KISTNA DISTRICT.						
GUDIVADA TALUK.						
353	Balliparru. —Pillar built into the threshold of the entrance into the compound of the Vēpugōpālasvāmin temple.	..	...	..	Telugu ..	In characters of about the 12th century A.D. Much damaged and mutilated and one side built in. Describes a certain chief (name lost) belonging to [To]ṇḍālākula with a string of epithets, and registers a gift of cows for maintaining a perpetual lamp in the temple of Mallikārjuna.
354	Siddhāntam. —On a pillar lying in front of the Nāgēśvarasvāmin temple.	..	....	Śaka 1326, Tārana, Māgha, śu. 10, Tuesday.	Do. ..	States that the pillar of the <i>mukha-maṇḍapa</i> in the temple of Nāgarēśvaradēva at Koṇḍavidu was caused to be made by Rāvipūṇḍi Viriṣeṭṭi called 'the lord of Penugōṇḍapura', for the merit of his parents. The donor is said to have belonged to the Vaiśya family and Sidiseṭṭa-gōtra.
CHITTOOR DISTRICT.						
PUNGANUR TALUK.						
355	Cherukuvārīpalle. —Base of the Kāśī-Viśvēśvarasvāmin temple.	..	....	Śaka 1738, Dhātu, Māgha, ba. 5.	Do. ..	States that Mummaḍi Chikarāyalu, son of Sugutūri Immaḍi Chikarāyalu, built the <i>gōpura</i> of the temple, the <i>maṇḍapa</i> for Chaṇḍēśvara and the stone gateway, and also gave the metal images of the goddess (<i>amṇavāru</i>) and of Chaṇḍēśvara.

356	Chintapartivāripalle (hamlet of Kambhamvāripalle).—Rock near the Nāga stones at the west end of the tank-bund.	..	....	Dhātu, śu. 1	Āshāḍha, Do. ..	..	Damaged and worn out. Seems to register some gifts made by Immaḍi Chikarāya of the Sugutūru family. Mentions Āvulapalli.
357	Muttukūru.—Slab set up in front of the house of the village Munsiff, Virē-Gauḍa.	..	....	Śaka 17 [10], Kilaka, Māgha, ba. 10.	Do. ..	..	Seems to refer to the setting up of the lamp-pillar (?) by a certain Ayapa-Gauḍa.
358	Pillar at the Mogasāla (entrance) into the village.	..	....	Śaka 1663, Durmati	Do. ..	..	States that the entrance-porch (<i>vākiṭi-mogasāla</i>) was caused to be made by Cherakūri Timmā-Gavunivāru.
359	Two pieces of a slab lying in a field about a furlong to the south-east of the village.	..	....	..	Kannaḍa	..	Modern and fragmentary. Seems to refer to some gift of land.
360	Rock about a mile to the south-east of the village.	..	....	Śaka 1738, Dhātu, Māgha, śu. 15, Tuesday.	Telugu	..	States that the pond was dug by Sugutūri Immaḍi-Chikarāyaku.
361	Naḍigadda.—Rock called the Chākali-baṇḍa about half a mile to the east of the village.	..	....	..	Do. ..	..	States that the mortar (on this rock) was made by a certain Gaṅgi Pāpana. The characters may be assigned to the 17th century A.D.
362	Nellimanda.—Slab in Survey No. 45 near the tank called Rāmāyakaṇṭa.	..	....	Prabhava, Vaiśākha	Do. ..	..	Much damaged and worn out. Mentions Chikarāya.
363	Tsadum.—Rock near the tank at Mālapalle, about a mile to the south of the village.	..	....	Śaka 1790, Kilaka, Māgha, śu. 6.	Do. ..	..	Worn out. Seems to refer to the construction of the tank and to the gifts of lands made for its upkeep by Sugutūri Chikarāya Tamme-Gaunaiyya.
364	Slab set up in the compound of the Liṅgāyata-maṭha.	..	....	Rākshasa, śu. 10.	Āsvija, Kannaḍa	..	Registers gift of the village Virasamudra, a hamlet of Chadumu, to Guru-Mallikārjunadēva of the maṭha of [E]landūru by Daḷavāyi Virē-Gauḍa of Anekallu after obtaining the sanction of Immaḍi Chikarāya Tamme-Gauḍa.
365	Slab set up in front of the Mallēśvara-svāmin temple.	..	....	Śaka	Telugu	..	Damaged and worn out. Only the king's epithets 'Rājādhirāja Rājaparamēśvara Virapratāpa' are legible.
366	Slab set up in a field to the south of the same temple.	Vaidumba	..	Gaṇḍatrinētrā Vira-Mahārāja	..	Telugu (archaic)	..	Records the death of Pengālu Rāchamallunru in a fight with Raṇamorkka Singhambu Vaṇarāju, when the village Sadumbu was under the rule of [Loṅkūlāditya]. The characters are of about the 9th century A.D.
367	Pieces of a broken slab lying in the same place.	Do.	..	Do.	Do.	Fragmentary. Mentions [Loṅkūlāditya]. Seems to refer to a fight between a certain [Sā]maṭṭi-Vaṇarāju and another (name lost).
VAYALPAD TALUK.								
368	Vāyalpād.—Slab set up in front of the gōpura (proper right side) of the Paṭṭābhirāmasvāmin temple.	Vijayanagara	..	Achyutarāya-Mahārāja	Damaged. Registers some gifts probably of lands at Vāvili-pāḍu in Kandanavrolu[-sīma] made by Mahānāyankāchārya Kam[bham] Timmānāyani Venkaṭādri-Nāyaningāru to the temple of Raghunātha.
369	Another slab in the same place	Sanskrit	..	Modern. Verses praising the efficacy of 'Rāma-smaraṇa'.
370	Gōpura in the same temple	Telugu	..	Damaged. In modern characters. Mentions Ādalūri-gunta and Āchama-gunta.

B.—List of stone inscriptions copied during the year 1936-37—*concl'd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.	
	CHITTOOR DISTRICT— <i>contd.</i>						
	VAYALPAD TALUK— <i>contd.</i>						
371	Vithalam.—Gōpura of a ruined temple, left of entrance.	..	....	..	Telugu ..	Damaged. Registers some gift of land probably to the temple. Mentions the village Viṭṭhalam and Puṅgipalli-sthalam. The characters may be assigned to the 16th century A.D.
372	Same gōpura, right of entrance ..	Vijayanagara ..	Achyutadēva-Mahārāya	Śaka 1457, Man-matha, Kā[rttika], ba. [1]2, Sunday.	Do. ..	Damaged. Records the consecration of the image of Viṭṭhaleśvara and seems to register gift of lands by Venkatādri-Nāyaka, son of Mahānāyankāchārya Kambham Timmā-Nāyaka, to the temple.
373	Base of same temple .. ..	..	....	..	Do. ..	Seriously damaged. Refers to a certain Mahāmaṇḍalēśvara whose name is lost. In characters of about the 16th century A.D.

APPENDIX C.—Principal dates from Appendices A and B calculated with the help of the *Indian Ephemeris*.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
B	281	RASHTRAKUTA. <i>Kannaradēva</i> . 26th year, Vṛiśchika, ba. 3, Wednesday, Mṛigaśira =A.D. 964, October 26, Wednesday ; 54 ; 48.
		SILAHARA. <i>Gaṇḍarāditya</i> .
A	6	Śaka 1048, Parābhava, Āshādha, śu. 4, Saturday, Dakṣiṇāyana =A.D. 1126, June 26, Saturday ; 17.
B	31	CHOLAS. <i>Rājakēsarivarman</i> alias <i>Chakravartin Kulōttuṅga-Chōla (I)</i> . 11th year, Karkāṭaka, ba. 15, Sunday, Āyilyam. The details correspond to A.D. 1080, July 19, Sunday ; 49 ; f.d.n. 00.
		<i>Rājakēsarivarman</i> alias <i>Tribhuvanachakravartin Kulōttuṅga-Chōla (II)</i> .
"	55	11th year, Siniha, ba. 14, Wednesday, Āyilyam =A.D. 1143, August 11, Wednesday ; 57 ; 45.
"	56	7th year, Kumbha, ba. 5, Saturday, Svāti =A.D. 1140, February 10, Saturday ; 14 ; 35.
"	68	<i>Parakēsarivarman</i> alias <i>Tribhuvanachakravartin Rājarājadēva (II)</i> . 11th year, Vṛiśchika, śu. 5, Monday, Tiruvōṇam =A.D. 1156, November 19, Monday ; 63 ; 58.
		<i>Parakēsarivarman</i> alias <i>Tribhuvanachakravartin Tribhuvanavīradēva (Kulōttuṅga-Chōla III)</i> .
"	17	35th year, Tulā, śu. 13, Wednesday, Rēvatī =A.D. 1212, October 10, Wednesday ; 25 ; f.d.n. 10. <i>Parakēsarivarman</i> alias <i>Tribhuvanachakravartin Vīrarājēndradēva (Kulōttuṅga-Chōla III)</i> .
"	61	6th year, Mīna, ba. 6, Monday, Kēttai =A.D. 1184, March 5, Monday ; 58 ; f.d.n. 10.
"	76	7th year, Mithuna, ba. 12, Tuesday, Kārttigai =A.D. 1185, May 28, Tuesday ; 10 ; f.d.n. 08.
"	35	<i>Tribhuvanachakravartin Rājarājadēva (III)</i> . 26th year, Dhanus, śu. 3, Saturday, Tiruvōṇam =A.D. 1241, December 7, Saturday ; 28 ; 76.
		13th year, Vṛiśchika, śu. 3, Monday, Rōhiṇī.
		Irregular. Śu. 3 and Rōhiṇī cannot combine in the month of Vṛiśchika. If śu. 3 is a mistake for ba. 3, the details would correspond to A. D. 1229, November 4, Sunday (not Monday), (ba. 3) f.d.t. ; 64 ; 13.
"	108 and 110	

C.—Principal dates from Appendices A and B calculated with the help of the *Indian Ephemeris*—contd.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		CHOLA-CHALUKYA.
		<i>Tribhuvanachakravartin Rājarājadēva (II).</i>
B	299	[18]th year, Śaka 108[5], Paushya, śu. Saturday, saṅkrānti. Probably A.D. 1165, December 25, Saturday.
		PANDYA.
		<i>Jatāvarman alias Sundara-Pāṇḍyadēva.</i>
"	158	12th year, Makara, śu. Wednesday, Uttirāḍam. Irregular.
		<i>Vikrama-Pāṇḍyadēva.</i>
"	268	8th year,....., chaturdaśī, Friday, Punarpūsam. Nak. Punarpūsam was not current on Friday with either ba. or śu. 14 in any month in the 8th year, corresponding to 1276-1277 A.D.
		<i>Māṇavarman alias Tribhuvanachakravartin Kulaśēkharadēva (I).</i>
"	7	1[0]th year, Dhanus, śu. 10, Monday, Aśvati =A.D. 1277, December 6, Monday; -53; -81.
		<i>Jatāvarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva.</i>
"	43	12th year, Tulā, ba. 10, Wednesday, Makhā =A.D. 1308, October 9, Wednesday; f.d.t. -07; f.d.n. -19.
"	44	.. year, [Kumbha], ba. 13, Wednesday, Uttirāḍam. The regnal year is given as 10 at the end of the record. The corresponding date was A.D. 1307, February 1; -80; -51.
"	47 and 50	10th year, Kumbha, ba. 13, Wednesday, Uttirāḍam =A.D. 1307, February 1, Wednesday; -80; -51 (See No. 44 above).
		<i>Māṇavarman alias Tribhuvanachakravartin Kulaśēkharadēva (II).</i>
"	23 and 25 to 28	2+1st year, Makara, ba. 3, Tuesday, Uttiram =A.D. 1316, January 13, Tuesday; -59; f.d.n. -93.
"	24	2nd year, Makara, ba. 3, Tuesday, Uttiram. The date intended appears to be the same as in No. 23 above.
		PALLAVA.
		<i>Kōpperuñjūgadēva.</i>
"	199	5th year, Vri[shabha], śu. 5, Wednesday,.... =A.D. 1248, April 29, Wednesday; -67; the nakshatra was Punarvasu which was current till -57 of the day.
		KAKATIYA.
		<i>Ganapatidēva-Mahārāju.</i>
A	5	Śaka 1176, Ānanda, Phālguna, śu. 10, Monday =A.D. 1255, February 16, Tuesday (not Monday); f.d.n. -85.
B	293	Śaka 1165, Śōbhakrit, Āsvayuja, śu. 12, Saturday, Kanyā-saṅkrānti =A.D. 1243, September 26, Saturday; -70. Tulā- (not Kanyā-) saṅkrānti occurred two days later.

C.—Principal dates from Appendices A and B calculated with the help of the *Indian Ephemeris*—contd.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
KAKATIYA—contd.		
<i>Gaṇapatidēva-Mahārāja—contd.</i>		
B	295	Śaka 11[60], Viḷambi, Āśvayuja, ba. 3, Tuesday, Tulā-saṅkrānti =A.D. 1238, September 28, Tuesday ; ·19, Tulā-saṅkrānti.
"	301	Śaka 1174, Paridhāvin, Āśvayuja, ba. Friday, Tulā-saṅkrānti =A.D. 1252, September 27, Friday ; (ba. 8) ·88.
"	305	Śaka [11]49, [Vya]ya,.....na, ba. 10, Tuesday =A.D. 1226, August 18, Tuesday ; f.d.t. ·22.
REDDI.		
<i>Ana-Vōta-Reddī.</i>		
A	4	Śaka 1280, Pausha, amāvāsyā, Tuesday, solar eclipse =A.D. 1358, January 9, Tuesday. The solar eclipse occurred on the following day.
<i>Vēma.</i>		
B	327 and 328	Śaka 1340, Vi[ḷam]bi, Kārttika, śu. 11, Saturday =A.D. 1419, October 28, Saturday ; f.d.t. ·38. The cyclic year was an expired one.
HOYSALA.		
"	69	Śaka 1154, Nandana, Chittirai, purnamāsī, Svāti, Tuesday, lunar eclipse. The date falls in the reign of Vīra-Narasimha II who is referred to in the record ; and the details agree for A.D. 1232, April 6, Tuesday ; ·77 ; f.d.n. ·29 ; lunar eclipse.
<i>Sārvabhaumachakravartin Vīra-Sōmēśvaradēva.</i>		
"	118	22nd year, Kumbha, ba. 6, Saturday, Svāti =A.D. 1255, January 30 ; Saturday ; ·64 ; ·79.
<i>Vīra-Rāmanāthadēva.</i>		
"	70	8th year, Makara, śu. 5, Monday, Uttirattādi =A.D. 1263, January 15, Monday ; f.d.t. ·10 ; ·76.
"	74	7th year, Rishabha, ba. 5 [Friday], Tiruvōṇam =A.D. 1261, May 20, Friday ; ·62 ; ·55.
"	125	2nd year, Karkāṭaka, śu. 15, Sunday, Tiruvōṇam =A.D. 1256, July 9, Sunday ; ·23 ; f.d.n. ·17 ; there was a lunar eclipse on this day.
VIJAYANAGARA.		
<i>Bukka-Mahārāja.</i>		
"	283	Śaka 1328 (expired), 1329 (current), Vyaya, Bhādrapada, śu. 10, Vaddavāra =A.D. 1406, August 24, Tuesday ; ·51.

C.—Principal dates from Appendices A and B calculated with the help of the
Indian Ephemeris—contd.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
<i>VIJAYANAGARA—contd.</i>		
<i>Dēvarāya-Mahārāya, 'ruling from Vijayanagara'.</i>		
B	284	Śaka 1354, Virōdhikṛit, Kārttika, śu. 1, Monday =A.D. 1431, October 8, Monday; but śu. 1 had ended at ·63 on the previous day. The Śaka year quoted was current.
<i>Praudhadēva-Mahārāya, son of Mallikārjunadēva-Mahārāya, 'who witnessed the elephant hunt.'</i>		
"	106	Śaka 1392, Vikṛiti, Makara, śu 7, Friday, Uttirattādi =A.D. 1470, December 28, Friday; śu ·7 however commenced at ·99 on this day and ended at ·07 on Sunday; f.d.n. ·30.
<i>Sāluva Naraśiṅgadēva-Mahārāya.</i>		
"	262	Śaka 1393, Vikṛiti, Arpaśi 13, trayōdaśi, Monday. Irregular. See also Nos. 111 and 213 of 1934-35.
<i>Kṛishṇadēva-Mahārāya.</i>		
A	10	Śaka 1450, Sarvajit, Kārttika, Monday, Utthāna-dvādaśi =A.D. 1527, November 4, Monday; ·26.
B	105	Śaka 1441, Pramādi, Vṛiśchika, śu. purnamī, Sunday, Kṛittikā =A.D. 1519, November 6, Sunday; ·68; ·90. There was a lunar eclipse on this day.
"	107	Śaka 1441, Pramādi, Dhanus, śu. purnamī, Tuesday, Tiruvādirai =A.D. 1519, December 6, Tuesday; ·24; f.d.n. ·22.
<i>Achyutadēva-Mahārāya.</i>		
"	181	Śaka 1459, Durmukhi, Rishabha, śu., Hasta, Sunday =A.D. 1536, May 28, Sunday; śu. (8) ·41; f.d.n. ·82. The Śaka year was current.
"	182	Śaka 1454, Nandana, Kārttigai 28, śu., Tiruvōṇam, Monday. Irregular.
"	264	Śaka 1454, Nandana, Makara, śu. 10, Monday, Hasta. Śu. 10 and Hasta cannot combine in Makara. The date was probably A.D. 1533, January 6, Monday; ·17; the nakshatra was Kṛittikā ·23.
"	316	Śaka 1460, Viḷambi, Mārgaśira, śu. 11, Thursday =A.D. 1538, December 2, Monday (not Thursday); ·48.
"	372	Śaka 1457, Manmatha, Kār...., ba. [1]2, Sunday =A.D. 1535, November 21, Sunday, f.d.t. ·31.
<i>Sadāśivarāya-Mahārāya.</i>		
"	8	Śaka 1466, Krōdhin, Uttarāyana, Rishabha, śu. 6, Tuesday, Makha =A.D. 1544, May 27, Tuesday; f.d.t. ·02; f.d.n. ·19.
"	13	Śaka 1467, Viśvāvasu, Phālguna, śu. 7, Monday, Rōhiṇī =A.D. 1546, February 8, Monday, śu. 8 (not 7); ·43; ·79.
"	57	Śaka 1487, Krōdhana, Kaṇṇi, śu. 3, Thursday, Viśākhā =A.D. 1565, September 27, Thursday; ·50; ·55.

C.—Principal dates from Appendices A and B calculated with the help of the *Indian Ephemeris*—contd.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
<i>Sadāśivarāya-Mahārāya</i> —contd.		
B	58	Śaka 1475, Paridāpi (expired), Pramādīcha (current), Mēsha, śu. 1, Thursday, Bharanī =A.D. 1553, April 13, Thursday, ·87 ; ·73.
„	60	Śaka 1484, Du[ndubhi], Kaṛkaṭaka, ba. 10, Saturday, Rōhiṇī =A.D. 1562, July 25, Saturday, ·78 ; ·68.
„	66	Śaka 1473, Virōdhikṛit, Vṛiśchika, śu. 10, Friday, Rōhiṇī. Śu. 10 and Rōhiṇī cannot combine in the month of Vṛiśchika. If the tithi is a mistake for śu. 15, the details agree for A.D. 1551, November 13, Friday, ·38 ; f.d.n. ·19.
<i>Śrīraṅgarāya-Mahārāya</i> .		
„	198	Śaka 1497, Yuva, Tai 23, pañchamī, [Hasta], Thursday =A.D. 1576, January 20, Friday (not Thursday) ; (ba. 5) ·55 ; ·58.
„	256	Śaka 1496, Bhava, Kaṛkaṭaka, śu. 12, Wednesday, Anurādhā. Irregular.
<i>Veṅkaṭapatidēva-Mahārāya</i> .		
„	16	Śaka 1533, Virōdhikṛit, Simha, ba. 13, Tuesday, Pūram =A.D. 1611, August 27, Tuesday, ba. 15 (not ba. 13) ·71 ; ·80.
„	79	Śaka 1512, Vikṛiti, Ṛishabha, śu. 7, Thursday, Pushya =A.D. 1590, April 30, Thursday, ·88 ; ·10.
„	97	Śaka 1516, Jaya, Mēsha, śu. 3, Saturday, Rōhiṇī =A.D. 1594, April 13, Saturday ; ·55 ; ·66.
<i>Veṅkaṭapatidēva-Mahārāya (II) ' who witnessed the elephant hunt '.</i>		
„	137	Śaka 1521, Vikārin, Kaṛkaṭaka, ba. 3, Sunday, Śatabhishaj =A.D. 1599, July 1, Sunday ; ba. 4 (not ba. 3) ·76 ; ·84.
<i>Rāmarāja, ' ruling from Vijayanagara. '</i>		
A	1	Śaka 1355, Naḷa, Tai 27, Monday, śu. 13, Punarpūsam. In Tamil characters of the 18th century A. D. Irregular.
<i>Harihara, ' ruling from Ghanagiri '.</i>		
„	11	Śaka 1370, Vibhava, Māgha, śu. 5, Thursday, Uttara-Phalgunī. Irregular. Śu. 5 and Uttara-Phalgunī cannot combine in the month of Māgha. The characters of the grant belong to the 18th century A. D.
MADURA NAYAKA.		
<i>Krishṇa-Vīrappa-Nāyaka</i> .		
B	136	Śaka 1517, Manmatha, Vṛiśchika, ba. 14, Thursday, Anusham =A.D. 1595, November 20, Thursday ; ·30. Nak. Anurādhā commenced at ·05 of this day.
<i>Muddu-Vīrappa-Nāyaka</i> .		
„	3	Prabhava, Āshāḍha, śu. 5, Friday. =A.D. 1688, June 22, Friday ; ·89 ; the cyclic year was an expired one.

C.—Principal dates from Appendices A and B calculated with the help of the
Indian Ephemeris—contd.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
<i>MADURA NAYAKA—contd.</i>		
<i>Maṅgammā.</i>		
A	8	Śaka 1620, Vyaya, Chitra 2, śu. 13, Monday, Uttara. Irregular. Vyaya corresponded to Śaka 1628, the last year of Maṅgammā's reign.
<i>Vijayaṅga-Chokkanātha-Nāyaka.</i>		
"	7	Śaka 1630, Sarvadhāri, Ādi 26, ba. 5, Monday, Uttara-Bhādrapada =A.D. 1708, July 26, Monday; ·76; f.d.n. ·17.
<i>MYSORE KINGS.</i>		
<i>Chāmarāja-Oḍeyar.</i>		
"	12	Kali 4834, Śaka 1657, Pramādīcha, Āṇi 23, saptamī, Friday, Uttirattādi. Śaka 1655 not 1657 corresponded to Kali 4834, Pramādīcha. The equivalent was A.D. 1733, June 22, Friday; f.d.t. ·07; f.d.n. ·11.
<i>Kṛishṇarāja-Oḍeyar, 'ruling from Śrīraṅgapattana'.</i>		
"	13	Śaka 1683, Kali 4860, Vishu, Kārttigai 22, Thursday, saptamī, Avittam. The Kali year corresponding to Śaka 1683 (expired) and cyclic year Vishu was Kali 4862 not 4860. In this year Kārttigai 22 was a Thursday=A.D. 1761, December 3; f.d.t. ·04; ·29.
<i>GENERAL.</i>		
B	1	Vishu, Śrāvaṇa, śu. 10, Sunday. As the Madura Nāyaka ruler Chokkanātha is mentioned, the details may be equated to A.D. 1761, August 9, Sunday; f.d.t. ·35.
"	5	Śaka 1574, Nandana, Vaiśākha, śu. bhadra, Atithi (Aditi). Tithi 'Bhadra' is <i>dvitīyā</i> , <i>saptamī</i> or <i>dvādaśī</i> , and Aditi-nakshatra is Punarvasu. The details corresponded to A.D. 1652, May 3, Monday; śu. (7) f. d. t. ·87; ·75.
"	9	Śaka 1602, Raudri, Kumbha, śu. 7, Sunday, Svāti. Śu. 7 is evidently a mistake for ba. 7. The details were current on A.D. 1681, January 30, Sunday; (ba. 7) ·97; ·38.
"	78	Śaka 1658, Naḷa, Chaitra, śu. 3, Saturday, Rōhiṇī =A.D. 1736, April 3, Saturday; ·30; f. d. n. ·23. The solar month was probably intended.
"	81	Śaka 1415, Pramādi, Rishabha, śu. 5, Monday, Pushya =A.D. 1493, May 20, Monday; ·55; ·12.
"	83	Śaka 1611, Vibhava, Mīna, śu. 6, Saturday, Rōhiṇī =A.D. 1689, March 16, Saturday; ·81; ·34.
"	87	Saumya, Tai 22, Friday. The characters belong to the 15th century A.D., as such Saumya corresponded to A.D. 1490. In this year Tai 12 (not 22) was Friday, January 8.
"	90	Śaka 1512, Vikṛiti, Mēsha, śu. paurṇamī, Thursday, Viśākhā =A.D. 1590, April 9, Thursday; ·79; the nakshatra, however, was Chitrā till ·38 and Svāti thereafter.
"	91	Śaka 1505, Subhānu, Tulā, ba. 5, Friday, Punarvasu =A.D. 1583, October 25, Friday; ·42; f. d. n. ·10.
"	92	Śaka 1422, Raudri, Makara, śu. 10, Monday, Rōhiṇī =A.D. 1500, December 30, ·25; f. d. n. ·87; the week-day was, however, Wednesday, not Monday.

C.—Principal dates from Appendices A and B calculated with the help of the *Indian Ephemeris*—concl'd.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
GENERAL— <i>contd.</i>		
B	100	Śaka 1618, Īśvara, Purattāsi, śu. 13, Śatabhishaj =A.D. 1697, September 18, Saturday, ·56 ; ·38.
„	101	Śaka . . . , [Viḷam] bi, Uttarāyana, Rishabha, śu. 2, Monday, Rēvatī. Irregular : śu. 2 and Rēvatī cannot combine in the Rishabha month.
„	164	Śaka 1523, Plava, Kumbha, ba. 8, Thursday, Anurādhā =A.D. 1602, February 4, Thursday ; ·51 ; ·71.
„	170	Śaka 1583, Śubhakṛit, Dakṣiṇāyana, Śaradṛitu, śu. 10, Monday, Tiruvōṇam =A.D. 1662, October 11, Saturday (not Monday) : f.d.t. ·54 ; ·25 : the solar month was Tulā.
„	171	Śaka 1428, Kshaya, Makara 9, saptamī, Tuesday, Chittirai =A.D. 1507, January 5, Tuesday ; (ba. 7) ·67 ; ·94.
„	266	Kali 4863, Chitrabhānu, Āvaṇi 16, Saturday =A.D. 1762, August 28, Saturday.
„	289	Śaka 1[1]57, Manmatha, Pushya, ba. [1], Wednesday, Uttarāyana-saṅkrānti =A.D. 1235, December 26, Wednesday ; f.d.t. ·11 ; Uttarāyana-saṅkrānti.
„	290	Śaka 1766, Śōbhakṛit, Māgha, ba. 13, Friday =A.D. 1844, February 16, Friday ; ·33.
„	291	Śaka 1231, Sādhāraṇa Pushya, śu. 8, Monday =A.D. 1310, December 30, Wednesday (not Monday) ; ·21.
„	292	Śaka 1182, Raudri, Pushya, ba. 10, Wednesday =A.D. 1260, December 29, Wednesday ; ·30.
„	297	Śaka 1182, Raudri, Pushya, ba. [7], Sunday, Makara-saṅkrānti =A.D. 1260, December 26, Sunday ; ·51 ; Makara-saṅkrānti.
„	303	Śaka 1066, Māgha, ba. 14, Tuesday =A.D. 1145, January 23, Tuesday ; ·84.
„	304	Śaka 1460, Hēmalambi, Phālguna, ba. 10, Sunday =A.D. 1538, February 24, Sunday ; ·48.
„	315	A. D. 1790, Sādhāraṇa, Āśvija, śu. 12, Tuesday =A.D. 1790, October 19, Tuesday ; ·72.
„	317	Śaka 1785, Kali 4964, Dundubhi, Vaiśākha, śu. 15, Tuesday, Svāti =A.D. 1862, May 13, Tuesday ; ·93 ; ·16.
„	318	Śaka 1[4]10, Saumya, Chaitra, ba. 30, Tuesday =A.D. 1489, March 31, Tuesday, f. d. t. ·10.
„	321	Śaka 1512 (wrong), Vijaya, Chaitra, śu. 10, Thursday.
and	323	Vijaya corresponded to Śaka 1515-16. The details agree for A.D. 1594, March 21, Thursday ; ·59, which fell within the cyclic year, though the Telugu new year had already commenced.
„	354	Śaka 1326, Tāraṇa, Māgha, śu. 10, Tuesday =A.D. 1405, February 10, Tuesday, śu. 11 (not śu. 10) ·04.
„	360	Śaka 1738, Dhātu, Māgha śu. 15, Tuesday The details agree for the cyclic year Yuva (Śaka 1738) (not Dhātu) =A.D. 1816, February 13, Tuesday ; ·48.

APPENDIX D.—List of Photographs taken during the year 1936-37.

No.	District—Locality.	Description.	Size.
1455	....	Seal of a Western Chālukya copper-plate grant received from the Government Epigraphist for India.	Full.
1456	Bellary—Hampi ..	Viṭṭhalasvāmin temple—Sculpture of a woman wringing out her hair, on a pillar in the Kalyāṇa-maṇḍapa.	Do.
1457	....	Copper-plate No. 10 of 1935-36—(full inscription).	Half.
1458	....	Do. (upper portion).	Do.
1459	....	Do. (lower portion).	Do.
1460	....	A sculpture of Vasundharī found within the corridor of Shitthaung temple at Mrohaung, Akyab, Burma (from photo No. 2327, Burma Circle).	Do.
1461	....	Do. (left side), (from photograph No. 2684, Burma Circle).	Do.
1462	....	Do. (right side), (from photo No. 2685, Burma circle).	Do.
1463	....	Do. (side view), (from photo No. 2686, Burma Circle).	Do.
1464	....	A cylinder seal from Ishchali, Babylonia, (from the <i>Illustrated London News</i> , dated 5th September 1936.)	Do.
1465	....	Temple of goddess Ishtas-kitilum (general view of the excavated side) at Ishchali, Babylonia, (from the <i>Illustrated London News</i> , dated 5th September 1936).	Full.
1466	Tinnevelly—Kuttālam ..	Kuttālanāthasvāmin temple—Group of Nāga stones on a platform under a pipal tree.	Do.
1467	Do. ..	Do. —Metallic image of Kāraikkālammaiyaṛ.	Half.
1468	Do. ..	Do. —Metallic image of Pārvatī.	Full.
1469	Do. ..	Do. —Metallic image of Kaṅkālamūrti.	Do.
1470	Do. ..	Do. —Metallic image of Sundaramūrti.	Do.
1471	Do. ..	Do. —North view of the mahā-maṇḍapa.	Do.
1472	Tinnevelly—Tenkāsi ..	Vāliyampottai Hill—A big burial urn excavated from a mound, view <i>in situ</i> .	Do.
1473	Do. ..	Do. —A big burial urn excavated from the mound, view after excavation.	Do.
1474	Do. ..	Do. —Earthen vessels excavated from the mound.	Do.
1475	Tinnevelly—Tirumalai-puram.	Varadāchchimalai hill—General view of the rock-cut cave temple (See No. 395).	Do.
1476	Do. ..	Rock-cut cave temple—View of the cell flanked by two <i>Dvārapālakas</i> .	Do.
1477	Tinnevelly—Korikai ..	Slab with sculpture in relief of Hanumān carrying a <i>kāvadi</i> , on the roadside.	Do.
1478	Do. ..	Image of a seated Jaina Tīrthaṅkara (Mahāvīra), lying on the roadside.	Do.
1479	Do. ..	A mutilated image of a seated Jaina Tīrthaṅkara (Mahāvīra), lying in a field.	Do.

D.—List of Photographs taken during the year 1936-37—*contd.*

No.	District—Locality.	Description.	Size.
1480	Tinnevelly—Akkaśālai ..	Śiva temple—Back view	Full.
1481	Tinnevelly—Korkai ..	Conches found in the village	Do.
1482	Do. ..	Conch-beads found in the village	Half.
1483	Ramnad—Kunṇakkudi..	Rock-cut cave temple (No. 2)—Sculpture of a Dvārapālaka, on the right wall.	Full.
1484	Do. ..	Do. —Sculpture of Viṣṇu with an attendant to his left, on the right wall.	Do.
1485	Do. ..	Do. —Sculptured panel of Natarāja (coated with stucco).	Do.
1486	Do. ..	Do. —Sculpture of a Dvārapālaka, on the right wall (inside).	Do.
1487	Do. ..	Do. —Sculpture of a Dvārapālaka, on the left wall (inside).	Do.
1488	Do. ..	Do. —Sculpture of an ascetic with an axe (Paraśurāma ?), on the rock (outside), to the left of the cave.	Do.
1489	Do. ..	Subrahmaṇya temple on the hill—General view.	Do.
1490	Ramnad—Pillaiyārpatti	Karpakavināyaka temple—View of the rock-cut shrine.	Do.
1491	Do. ..	Do. —Sculptured panel of Śiva (?) with attendants.	Do.
1492	Do. ..	Do. —Two metallic images of Pārvatī.	Do.
1493	Ramnad—Tirukkaḷākkudi	Kakōḷanātha Temple—Sculpture of a <i>rishi</i> known as Pulastya in the rock-cut shrine on the hill.	Do.
1494	Do. ..	Do. —Stone image known as Nāgarāja, kept near the Amman shrine.	Do.
1495	Do. ..	Do. —General view of the temple on the hill.	Do.
1496	Do. ..	View of the hill showing the cavern to the south of the temple.	Do.
1497	Trichinopoly—Karūr ..	Raṅganāthasvāmin temple—Stone image of Raṅganātha lying in the compound.	Do.
1498	Tanjore—Tanjore ..	Bṛihadīśvara temple—Sculpture of Vasundharā on a pillar of the maṇḍapa in front of the Bṛihannāyakīshrine.	Do.
1499	Guntur—Reṇṭāla ..	Stamhālabōḍu hillock—South-east view of the southern <i>stūpa</i> -mound (No. 1), showing inscribed pillar.	Do.
1500	Do. ..	Do. —South-east view of the southern <i>stūpa</i> -mound (No. 1), showing inscribed pillar and fragments.	Do.
1501	Do. ..	Do. —General view of northern <i>stūpa</i> -mound (No. 2).	Do.
1502	Do. ..	Do. —General view of northern <i>stūpa</i> -mound (No. 2), showing sculptured fragments (arranged in a group).	Do.
1503	Guntur—Māḍugala ..	Kālēsvara temple—A small early Śiva shrine in the courtyard.	Do.
1504	Do. ..	Do. —Group of a hero-stone, a Tirthaṅkara and two sculptured pillars, in the courtyard.	Do.
1505	Do. ..	Do. —Slab with sculpture of Śiva seated with Pārvatī and attendants.	Do.
1506	Do. ..	Do. —Slab with sculpture of Śiva seated with Pārvatī and attendants (close view).	Do.

D.—List of Photographs taken during the year 1936-37—*contd.*

No.	District—Locality.	Description.	Size.
1507	Guntur—Māḍugala ..	Kālēsvara temple—Stone image of Viṣṇu (standing), in the courtyard.	Full.
1508	Do. ..	Do. —Inscribed stone pillar with lotus carvings, in the courtyard.	Do.
1509	Guntur—Ayyaṅgāripālem near Pulipāḍu.	Bobbanāgi (Śiva temple)—General side view.	Do.
1510	Do. ..	Do. —Close side view.	Do.
1511	Guntur—Old Gurazāla..	Gurazālammaguḍi—Sculptured hero-stone set up near the temple.	Do.
1512	Guntur—Gurazāla ..	Inscribed slab set up in a field near the Travellers' Bungalow.	Do.
1513	Chittoor—Vāyalpāḍ ..	Pre-historic stone circle in the compound of the Travellers' Bungalow.	Do.
1514	Do. ..	A modern house with artistic wooden carvings.	Do.
1515	Do. ..	Do. (another view).	Do.
1516	Do. ..	The Viśvarūpa-darśanam of Śrī-Kṛṣṇa from an old painting.	Do.
1517	Do. ..	Pilligutṭa hillock—Prehistoric stone circle in a field nearby.	Do.
1518	Do. ..	Do. (another)	Do.
1519	Chittoor—Viṭhalam ..	Sculpture of a three-headed cow bathing a <i>Līṅga</i> with milk from its udder.	Do.
1520	Dharwar—Gadag ..	Trikūṭēsvarasvāmin temple—Portion of the south wall showing the details.	Do.
1521	Do. ..	Sōmēsvarasvāmin temple—Details of the south wall with sculptures.	Do.
1522	Bijapur—Bijapur ..	Bijapur Museum—Inscribed pillar with capital (from Mahākūṭa).	Do.
1523	Do. ..	Do. (Duplicate of No. 1522).	Do.
1524	Bijapur—Maskanhāl ..	Mound called Mōrimaṭṭikhani—North-west view.	Do.
1525	Do. ..	Do. —South-west view	Do.
1526	Do. ..	Stone burial circle and chamber on the mound called Mōrimaṭṭikhani.	Do.
1527	Do. ..	Do. (another view).	Do.
1528	Do. ..	Do. (another view).	Do.
1529	Do. ..	Do. (another view).	Do.
1530	Bijapur—Inachkallu near Maskanhāl.	Stone burial circle and chamber on the mound.	Do.
1531	Bijapur—Sitimani ..	Lakshmaṇa-maṇḍala (stone labyrinth), first half.	Do.
1532	Do. ..	Do. second half.	Do.
1533	Kistna—Aṅgalūru ..	Buddhist mound ..	Do.
1534	Do. ..	Do. (another view)	Do.
1535	Do. ..	Grinding stone found at the Buddhist mound (now in a private house).	Half.
1536	South Arcot—Siddhalinga-maḍam.	Figure known as Vyāghrapāda-rishi in the Śiva temple (photographed by the Senior Assistant).	Quarter.
1537	South Arcot—Malayam-paṭṭu.	Slab with figure of Natarāja cut in relief in a field (photographed by the Senior Assistant).	Do.
1538	South Arcot—Mogalār ..	Seated figure of Śiva in relief on a slab set up in the dilapidated Śiva temple (photographed by the Senior Assistant).	Do.
1539	....	Seal of Copper-plate No. 2 of 1935-36 ..	Half.
1540	....	Seal of Copper-plate No. 5 of 1936-37 (Darśi plates).	Do.
1541	....	Seal of Copper-plate No. 6 of 1936-37 ..	Do.

D.—List of Photographs taken during the year 1936-37—*concl'd.*

No.	District—Locality.	Description.	Size.
1542	Gold coin of Pratāpa-Kṛishṇarāya received through Mr. P. V. Jagadisa Ayyar (obverse and reverse).	Half.
1543	One of the beasts of the Book of Revelation (from <i>Illustrated London News</i>).	Quarter.
1544	A seal reported to have been found in Abyssinia (from a wood-cut illustration lent by Prof. K. A. Nilakantha Sastri).	Do.
1545	Clay-seal with inscription (positive)—taken from plate XXXII (i).— <i>Archæological Survey Reports</i> , 1930-34.	Do.

PART II.

GENERAL.

A number of places visited during the year have yielded archaeological and sculptural remains of great interest. The **Vāliyampottai hill** near Tenkāśi in the Tirunelveli district where old **burial-urns** and other objects were discovered last year, was examined by me in some detail during the field season. The whole area is studded with a number of what look like burial-places exposing in some spots buried in the gravelly soil, pots and urns, some broken and others entire. On this occasion one big urn about 3' high and 6½' in circumference at its biggest bulge, and dull red in colour was dug up and was found to be filled completely with loose earth in which were imbedded a few fragments of bone. Small bowls with ovoid bottoms and coloured black with pigment either partially or in full, were also discovered in the vicinity, besides a medium-sized thick pot of a red variety with a lip-like rim and an ornamental band of three lines (App. D, Nos. 1472-74).

Ancient remains near Tenkāśi.

2. In the compound of the Travellers' Bungalow and in a field to the west of the hillock known as Pilligūṭṭa at **Vāyalpād** in the Chittoor district were found some well-preserved **prehistoric stone circles** with oblong burial chambers in the centre formed of slabs (App. D. Nos. 1513, 1517-18). To the south of the village flows the stream Bāhudā near which is an old village-site known as 'Būdichēnu' 'the field of ashes' with a dilapidated temple. Three miles from Vāyalpād is the village called Viṭhalam which abounds in cairns scattered in a field, some of which are formed of big boulders and others of smaller ones. A barrow is also found with a row of boulders. In the vicinity of the place is a shrine of a later date, on the front *gōpura* of which is cut in relief, a sculpture of a triple-headed cow with one of the heads looking down and regarding a *liṅga* which is being bathed with milk from its udder (App. D, No. 1519).

Antiquities at Vāyalpād and Viṭhalam.

3. **Prehistoric remains** are also found in abundance in several villages of the **Punganur taluk** in the same district. Two types of cairns are met with, in one of which the stone chamber encircled by the boulders is flush with the level of the ground, while in the other it is above ground. On the top of the rock about 1½ miles to the west of Tsadum are some cairns which are worth notice. The circle of the huge boulders in each case is nearly 20 feet in diameter and within the circle is a rectangular trough-like structure of about 6'×8' formed of thick and large slabs. This chamber is covered over with a very large square slab, about 1 foot in thickness, covering almost the full area of the circle formed by the boulders. These chambers seem to have been disturbed by people out of curiosity and some rusted coins are reported to have been found in one of these some years ago. There are similar remains at Būragamanda, Tāṭigunṭapālem, Chirichintavāripālem, Nellimanda and Setṭipēṭa. In the last village the cists are situated at the foot of the hill and are built flush with the ground level. On one side of the covering slab of these cists there is a hole revealing a dark chamber underneath. Local tradition attributes these structures to the Pāṇḍavas, which are therefore generally known as **Pāṇḍavula-guḷḷu**, i.e., the temples of the Pāṇḍavas.

Cairns in the Punganur Taluk.

4. In the Guntur district also, in the vicinity of the **Stambhālabōḍu Buddhist mound** at **Reṇṭāla** mentioned in Part I already, there appear to be some round stone cists. At a few places, though sparingly, are seen fragments of old bricks strewn here and there (App. D, Nos. 1499-1502).

Stone cists at Reṇṭāla in the Guntur district.

5. The **rock-cut cave temples** at **Kunnakkudi** in the Tiruppattur Taluk of the Ramnad district have already been visited by the Department in the years 1909 and 1910, and described in some detail in the *Epigraphical Reports* for those years. These were visited last year by my Second Assistant in connection with the reading *in situ* of some Pāṇḍya inscriptions under publication. I inspected the place again this year in order to make a detailed examination of the sculptures and inscriptions in the three cave temples and took photographs of some of the interesting sculptures in two of these. A few inscribed pillars and walls are still blocked from view by later additions made to them about a

Rock-cut temples at Kunnakkudi, Ramnad district.

hundred years ago, and some sculptures in cave No. 3 have been disfigured by a thick coating of stucco laid over them. Besides these, the *mandapa* in front of the third cave temple is filled up with useless lumber belonging to the temple, thus blocking easy access to the cave inside. The Trustee has been addressed to remedy these defects as soon as possible, so that these caves may be maintained in a manner worthy of their importance and studied in fuller detail.

Photographs were taken in Cave No. 2, of two images sculptured in panels on the proper right side of the double verandah in front of the central shrine (App. D, Nos. 1483 and 1484). One of them is that of a *Dvārapālaka* resting his right hand gracefully on a club entwined by a serpent and his left hand akimbo on his left hip. The other is a standing representation of Vishṇu with four arms and a lofty head-dress and holding a small flower by the right hand. This is evidently meant to show that the god is wielding the *padma* in the hand. The back pair of hands wield the usual *chakra* and *śaṅkha*, of which the former is now broken off. His left elbow is leaning on the shoulder of a dwarfish male attendant, probably Garuḍa, whose arms are folded on his breast crosswise. The earliest inscription found in this cave is a Vaṭṭeḷuttu label of about the **8th century A. D.** (No. 37 of 1909) giving the name of the shrine as Machilichchuram (Māsiliśvaram?). From the archaic nature of the two sculptures mentioned above they may also be attributed to the same period. The third cave also consists of a rock-cut central shrine with two verandahs in front. These latter contain, in order, the following nine sculptures in separate panels beginning from the proper right, *viz.*, (1) Subrahmanya, (2) *Dvārapāla*, (3) Vishṇu, leaning on an attendant, (4) Liṅgodbhava with Śiva represented in a human form instead of as a *liṅga*, (5) Durgā, (6) Harihara, (7) Naṭarāja, (8) *Dvārapāla* and (9) Gaṇeśa. Of these the sculpture of Liṅgodbhava has been already described in the *Epigraphical Report* for 1910, Part II, para. 5. Of the two *Dvārapālas* and Naṭarāja now photographed (App. D, Nos. 1485-87), the Naṭarāja image in panel 7 is represented with 8 arms and standing in a pose of dance with two dwarfish attendants, one playing on the *kudamulā* drum and the other marking time with a pair of cymbals. Owing to the stucco with which the whole figure is covered, it is not possible to identify all the attributes the god is carrying in his several hands. Images of Naṭarāja have not been met with in the early Pallava cave temples. The two *Dvārapālas* are each over six feet in height and one of them is represented with horn-like appendages on either side of the head. They are cut in graceful postures and are good specimens of sculpture of about the 9th century A.D. The earliest inscription however in this cave is that of the time of **Rājārāja I.**

6. The plan of the cave temple at Pillaiyārpatti which is about 2 miles from Kunṇakkudi and from where an early **inscription attributable to the 7th century A. D.** was secured last year, is rather peculiar and differs from that of the

Cave temple at Pillaiyārpatti.

generality of rock-cut shrines of these parts. While the original main shrine containing the rock-cut *liṅga* faces the east, a wing is also cut out of the rock in front of this shrine so as to face the north. On the south wall of this wing or verandah is cut a figure of Gaṇeśa locally known as Karpaga-Pillaiyār which has now become the principal deity of the place, subordinating the original Śiva of the cave shrine. On the north wall of this shrine is a panel containing an unfinished image of an unidentifiable deity(?) with two arms. This seems to have been left incomplete for some unknown reason, and the same figure is completely sculptured in detail in another panel to the south of the entrance into the shrine. It consists of a tall well-knit standing figure, probably of god Śiva, with two arms, the left in the *kaṭyavalambita* pose and the right in the *varada* pose. The folds of the lower garment and the *yajñōpavīta* passing over the right elbow proclaim the archaic nature of the sculpture. The coiffure is in the *jatāmakuta* style. On either side of the god is a devotee with palms joined in worship. The identity or sex of these two attendants is not possible to decide owing to the damaged condition of the figures. Popularly they are understood to represent a certain mythical king called Nandarāja and his queens, to whom is attributed the excavation of several other caves in this region, such as Pirānmalai, Tirukkalākkudi, Sittanāvāsai, etc.

7. Tirukkalākkudi about 17 miles from Tirupputtūr which was visited by the Second Assistant is another famous place noted for its rock-cut temple, picturesquely

Natural caverns and rock-cut temple at Tirukkalākkudi.

situated on the eminence of a hill. This is one of the five temples under the management of the Paṇḍārasannidhi who has his

headquarters at Kunṇakkudi. On the southern slope of the hill there are several

natural caverns which have now been partitioned by brick-walls and are being used by some local mendicants as their habitations. In their general appearance they bear strong resemblance to the rock caverns of Madura from which Brāhmī inscriptions of about the 2nd century B.C. have been copied in previous years, testifying to their having served as winter resorts of the Jaina and Bauddha monks of those times. If the caverns at Tirukkalākkuḍi can be divested of their modern additions, it is possible that we may discover the usual rock-hewn stone beds probably with inscriptions in early Brāhmī script. A stray seated image of a god, attributable to the 12th century A. D., with his two hands in *abhaya* and *varada* pose and canopied by a five-hooded serpent, which was found in the compound of the Śiva temple on the hill bears a close resemblance to the Nāgarāja image (in standing pose) in the Jaina temple at Nagerkoil figured in the *Travancore Archaeological Series*, Vol. II, Plate VIII, and lends support to the view that Jainism might have persisted in this place for a considerable time after it was replaced by Śaivism.

The rock-cut Kakōlanātha temple on the hill contains the usual double verandah in front of the central shrine on either side of which is a panel bearing in relief sculptures more than 7 feet high, of what are popularly known as Agastya and

Sculptures of Agastya and Pulastya.

Pulastya. The former is hidden from view by some modern additions of walls. The image of Pulastya is represented in a standing pose with the right hand pointing to the central shrine and the left holding a lotus bud. The *jaṭā* tied up into a top knot, the hanging ear-lobes and the lower garment tucked up in a particular style are indicative of an early age for the sculpture. This bears a close resemblance in style to some of the sculptures in the cave temples of the adjacent Pudukkottai State. Whether this figure is an orthodox representation of the sage Pulastya himself or is meant as a portrait sculpture of the excavator of the cave is not certain. There are also figures of the *Saptamātris* carved in relief on the rock in a niche outside the temple and a rock-cut image of Gaṇēśa in a niche near a spring.

8. In the South Arcot district also several rock caverns resembling those at Tirukkalākkuḍi mentioned above and at other places of the Ramnad and Tinnevely districts have been found during the year. There are however no Brāhmī

Caverns with beds in the South Arcot district.

or early Tamil inscriptions in any of them to enable us to fix their age. These also appear to have been associated with Jaina monks like their prototypes in the south. The hillocks containing these are locally known as *Pañchanāmpārāi* (the rock of the Five) which remind us of the *Pāṇḍavarpadukkai* (the bed of the Pāṇḍavas) in the caverns of the southern districts. Such rocks are found at Chōlavāṇḍipuram, Toṭṭi a hamlet of Kīraṇūr, Sandaippēṭṭai a suburb of Tirukkōyilūr on the way to Kīraṇūr, and Oddanandal about 5 miles from Tiruveṇṇainallūr. The one at Toṭṭi is the most interesting of these. To the north of the road, in a waste land about a furlong from this hamlet, is a group of big boulders provided with a flight of steps cut on the rocks on all the four sides and leading up to the top, where there are three or four series of beds with pillows of varying sizes and number, cut on the surface of the rocky boulders with overhanging rocks above them. Thus one group consists of five beds in a single row each measuring about 3' × 1', and another, of three beds of the same size while the third group consists of only two beds. The space between the overhanging rock and the bed is not more than 3' high so that one has to creep in to reach the beds. Two of the beds again are cut in the shape of steps to serve as benches with backs with a seating capacity for two or three persons abreast. The *Pañchanāmpārāi* at Sandaippēṭṭai is a huge rock inside the margin of the lake, the top of which is reached by a flight of steps cut on its sides. There are two sets of two beds each on this rock protected by an overhanging boulder. On the western slope of the rock high above the ground is an inscription of Kulōttuṅga II (noticed in para. 30 below). About a furlong to the north of the rock known as *Āñjanēyaṇpārāi* (because of the figure of Āñjanēya cut in relief thereon) at Oddanandal is a group of four or five big boulders, one resting upon another in curious positions, thus affording four recesses in the sides in which again are cut beds with pillows. Access to the recesses is very difficult. A flight of narrow steps leads from the middle portion to the top of the loftiest of these boulders which has a sheer drop of about 50 feet on all its sides to the ground level.

Chōlavāṇḍipuram seems to have been a place of importance to the Jains in the 10th and 11th centuries A.D., as evidenced by the sculptures carved on the groups of boulders on the hillock called

Jaina antiquities at Chōlavāṇḍipuram. J

Āṇḍimalai at this place. An image of

Mahāvīra is cut in relief on the brow of a rock overhanging another rock, on which latter are fashioned 5 or 6 groups of the so-called Pañchapāṇḍava beds with low pillows for the Jaina monks residing here. But there are no labels on these beds or pillow lofts. About 50 yards off is a pair of huge boulders leaning against each other, and in the recess between them is found a loose slab about 4 feet high with a fairly archaic sculpture of the Jaina goddess **Padmāvatī** cut on it in high relief. On the sides of the boulders facing each other on either side of the goddess are two panels, one containing in bold relief the figure of Gommaṭa and the other that of Pārśvanātha. Near the former figure is engraved a small inscription (No. 251) in characters of about the **10th century A. D.**, recording the erection of a *Tēvāram* (temple?) evidently meaning these three figures, by a private individual named Vēli Koṅgaraiyar Puttaḍigal.

9. The famous temple of Raṅganātha at Śrīraṅgam visited during the year is called the **Kōyil** or **Periyakōyil** i.e., the temple *par excellence*, and has been the loadstar of Vaishṇava spiritual aspirations from quite an early past. It has

The Raṅganātha temple at Śrīraṅgam.

been eulogised by all the hierarchy of Vaishṇava Ālvārs with the exception of Madhurakavi, and according to the *Guruparamparā*, some of them lived at this place and made it the scene of their devotional activities. Prominent among them were the Chēra ruler Kulaśēkhara-Ālvār, who renounced his kingdom and came over here with his daughter Chērakulavallī to lead a sanctified life of devotion to the god, and Tirumaṅgaimaṇṇan or Ālināḍan, the chief who looted the Buddhist *vihāra* at Nāgapattinam (Negapatam) and renovated the Ālināḍan-tiruvīdi in this temple. The names of the minor Ālvārs, such as Toṇḍaraḍippoḍi and Tiruppāṇālvār who was born at Uṟaiyūr close by, are also connected with this temple. The great Rāmānujāchārya, the apostle of the Viśiṣṭādvaita Śrīvaishṇavism, spent as many as 60 years of his rather long life as the administrative head of this temple and effected many reforms in its internal management. Kūrattālvār, Parāśara-Bhaṭṭa, Vēdānta-Dēśika and a host of other scholars also lived here. Śrīraṅgam is also sanctified as the place where Ālagiyamaṇavāla or Maṇavāla-Mahāmuni, the *āchārya* of the *Teṅkalai* Vaishṇava sect, lived for a long time giving religious discourses. This saint is reputed to have stayed at the Pallava-rāyaṇ-maṭham in the South Uttira street, where an image of his is being worshipped even now. The place is also associated with the famous Tamil poet Kambar whose *Rāmāyaṇa*, according to tradition, received its *imprimatur* here at the hands of the literary coterie of his time.

Architecturally, the Śrīraṅgam temple offers many interesting points to the student of Indian art. It belongs to the *uttamōttama* class of temples, as it has its full complement of seven *prākāras* running round the *garbhagriha*, and in addition has separate subsidiary shrines for all the minor *parivāradēvatās*, as prescribed in the *Āgamas*. In his *Elements of Hindu Iconography* T. A. Gopinatha Rao has given a chart illustrating the positions of the main temple and its auxiliary shrines according to the Vaikhānasa authorities. This plan does not agree in some of the details with the existing shrines in the temple, and this divergence is perhaps due to later improvements and alterations made knowingly or unknowingly in successive generations. In fact the temple has undergone so much alteration at the hands of pious kings of several dynasties and donors of different generations that it is difficult to distinguish between the original nucleus and the later accretions. The introduction of images of the Vaishṇava-Ālvārs in shrines which previously contained images of gods, appears also to have been a later innovation, made during the time of Rāmānuja and Vēdānta-Dēśika. A shrine for **Dhanvantari**, the god of medicine, which is located in the north side of the fourth *prākāra* in this temple is unique, as it is not met with in any other temple of South India. A stucco image of god Narasimha called Eḍuttakai-ālagiyār depicted as fighting with Hiranyakaśipu, figured on the north *gōpura* of the fourth *prākāra*, is provided with a *mandapa* constructed in front of it, and presents a rare instance of an ornamental image in a *gōpura* acquiring sanctity in course of time.

Sculpturally, however, the temple is rather poor. The *garbhagriha* which is only in mortar, is circular in shape and is surmounted by the famous 'Śrīraṅga-vimāna,' with the gold-plated representation of god Para-Vāsudēva portrayed on its front side, which is considered very sacred. The numerous *mandapas*, *prākāra* walls and *gōpuras* that rose up at different periods do not exhibit any remarkable workmanship, except in the case of the so-called Śēshagiri-rāyaṇ-mandapa on the east side of the fifth *prākāra*, which contains a few well-made composite pillars of the type commonly met with in constructions of the Vijayanagara period, viz., rearing *yāli* and horses ridden over by hunting cavaliers piercing tigers

with spears. The unfinished *gōpura* at the south entrance in the last *prākāra*, which forms the portals as it were to this temple-city has evoked the admiration of Fergusson by its massive and dignified proportions, and if it had only been completed, it would have risen up to a height of nearly 300 feet, and would have been a remarkable achievement of Indian temple engineering.

Iconographically the temple offers a wide scope for study, boasting of an almost complete gallery of all the images required for worship according to the *Vaishṇavāgamas*. Apart from the images of the gods, *Ālvārs* and *Āchārya-puruṣas* for whom there are well-made bronzes kept in the temple, some of which may be attributed to the 12th and 13th centuries A.D., there are two unique images which deserve special mention, viz., **Dasamūrti**—a group of ten images taken in procession round the temple on all important occasions and **Annamūrti**, the presiding deity of the temple kitchen. The latter is represented as a two-armed image holding a bolus of curd-rice in one hand and a *kalāśa* containing *pāyasa* in the other. In the *prabhā-maṇḍala* behind the head are carved the emblems *śaṅkha* and *chakra*. The *Pādma-saṁhitā* (Chapter XXVIII) describes the Annamūrti image thus :—

Pūrṇēndu-bimba-madhyasthē sitapadmē vikasvarē |
 āsinam dhavaḷ-ākāram nīlakuñjita-mūrdhajaṁ ||
 dukūla-kshauma-vasanam bālayōgi-vibhūṣanam |
 kaladhautamayam pātram pāyas-ānnēna pūritam ||
 bibhrānam dakṣiṇē hastē dadhyōdanam=ath=ētarē |
 dhyāyēd=akshatriyam dhīmān japēt tad-gata-mānasaḥ ||

The temple is very rich in inscriptions in which kings of the several South Indian dynasties, viz., Chōḷas, Pāṇḍyas, Hoysaḷas, the Vijayanagara kings and the Madura Nāyakas, are well represented, thus testifying to the uniform patronage that it had enjoyed under successive rulers.

THE IKHAKU KINGS.

10. The earliest inscription in the year's collection (No. 335) comes from Gurazāla in the Palnad taluk of the Guntur district. It is written in Brāhmī characters of the 3rd century A.D., and couched in a local dialect of the Prākṛit

Mahārāja Purisadata, 4th year.

of the period. It records a gift of land (*khēta*) called Bhāḍuka (or Tāḍuka) made by the lord of Halampūra to the Bhagavat (i.e., the Buddha) for the increase of his life, on the 13th day in the 6th fortnight of *grīshma*, falling in the **4th regnal year of Mahārāja Siriñathu Purisadata**. The king mentioned here is evidently identical with Siri Vīra-Purisadata who figures in a number of Brāhmī inscriptions of Nāgārjunakoṇḍa, as the son of Chāntamūla. The donor, the lord of Halampūra, is not specified by name in the record, nor is it stated where the temple of Buddha for which the gift is made, was situated. But from the remains of a Buddhist mound at Reṇṭāla recently inspected by me, it may be supposed that the donation refers to the Buddha temple at Reṇṭāla only. The village Halampūra from where the donor hailed, may be identified preferably with Allūru in the Nandigama taluk of the Kistna district which is not far removed from Gurazāla, though there are two villages of the name Alampuram, one in the Nizam's Dominions and the other in the Tanuku taluk of the West Godavari district. It may be noted that Allūru was a centre of Buddhist activities at this early period, as can be gathered from the Brāhmī inscription discovered in that place (*Ep. Rep.*, for 1924, p. 97).

11. The most interesting record of this period is another Prākṛit inscription in Brāhmī characters of the 3rd century A.D. (No. 349), secured at Reṇṭāla in the Palnad taluk. It is dated on the first day of *vasanta-pakha* (spring) in the

Ehuvala Chāntamūla, 8th year.

8th year of [Ehuvala] Siri Chāntamūla. Unfortunately the first two syllables of the name Ehuvala are damaged and are not as legible as in the Nāgārjunakoṇḍa inscription (G) (*Ep. Ind.*, Vol. XX, p. 24), in which the third syllable has the *u*-sign marked at the bottom of *va*. In the present inscription the name is spelt as 'Ehuvala' exactly as in the Nāgārjunakoṇḍa inscription (H) (*ibid.*, p. 24). This king is no other than the homonymous son of Siri Vīra-Purisadata noticed above. The inscription records that a merchant (*vaṇijaka*) Nataka, son¹ of *Vanijaka* Saṁghami, a resident of [Bha]ṅgikaṭa and his wife *Vanijakinī* Haghā,

¹ Or can we take *Samita natakēna* as an adjective qualifying the name of the benefactor, lost in the damaged portion? This would be more natural and would mean "..... together with his friends and *nartakas* or with his friend *Nartaka*" (See Appendix to *Ep. Ind.*, Vol. X, No. 1186).

constructed (?) for the use of the *Samgha* of the venerable Buddha, a stūpa (*tuva*) in the village (*gama*), in conjunction with his wife, sons, friends and relatives (?) and set up a pillar in the stone-chamber (?) there, for the increase of his life and prosperity. As the stone is broken and damaged towards the bottom, the record cannot be completely made out. The inscription seems to contain a reference to the Khadagiri hill in Orissa in the expression 'Khadagiri-vadha.....'

12. Next in chronological order come the two Brāhmī inscriptions (Nos. 329-30) of about the 3rd century A.D., found on the outer *prākāra* wall of the Amarēśvara temple at Amarāvati in the Sattenapalle taluk of the Guntur district. The

Mūlāvāsa-Chētiya at Amarāvati.

former refers to the *Mahāchētiya* and seems to record a gift made to it by a householder (*gahapati*) of the Vērakīyas, whose name is lost. The other inscription records a gift made by **Vēra-Dāsa**, a *Sēthi* (banker), for the benefit of *Thēra* Chitaka of the **Mūlāvāsa-Chētiya**. It may be noted that the *Mahāchētiya* or *Mūlāvāsa-Chētiya* mentioned in the two epigraphs evidently refers to the Buddhist temple at Amarāvati and that the Vēraka or Vēra* was a Buddhist clan not hitherto met with in inscriptions. It is interesting to note here that according to the *Mūshikavamśa* extracted in the *Travancore Archaeological Series*, Vol. II, p. 123, *Mūlāvāsa* was the name of an ancient Buddhist centre near Ambalappūla in Travancore territory, and that it was held in great sanctity by the Buddhists all over the world in the early centuries of the Christian era. This is borne out by the short inscription on the image of Lōkanātha found in Gāndhāra which reads 'Dakṣiṇāpathē Mūlāvāsa Lōkanātha' (Foucher, *Buddhist Iconography*, part I, p. 105, pl. IV, No. 5 and *Trav. Arch. Series*, Vol. II, p. 117). The Amarāvati inscription under review furnishes the **earliest epigraphical reference to Mūlāvāsa** which probably lent its sanctifying name to the *Mahāchētiya* of the place.

THE VELANANDU CHIEFS.

13. The earliest epigraph (No. 309) belonging to the Velanāṇḍu dynasty refers itself to the chief Kulōttuṅga-Chōḍa Goṅka, who is represented by another record secured from Bhaṭṭiprōlu in the Guntur district (No. 302). It begins with a Telugu verse invoking prosperity for

Kulōttuṅga-Chōḍa Goṅka, Śaka 1050.
s. a. Goṅka II.

Kulōttuṅga-Chōḍa Goṅka and records a gift of land made to the temples of Nāgēśvara-Mahādēva at Kumunḍavelli, Prithivīśvaradēva, Mallikārjunadēva and Gaṇapēśvaradēva and to Prōlamarāja on the occasion of Uttarāyana-saṅkrānti in the **Śaka year 1050**. It is further stated that the land granted in the cyclic year Nandana by the *Ekkatis* (soldiers) for the merit of their master, a certain Gaṇapatidēva-Mahārāja, was given away for the maintenance of the *Sānis*, *Mānis*, etc., of the temples. These statements offer some difficulty in reconciling the date with the period of the chief mentioned above. The cyclic year Nandana which preceded the Śaka year 1050 mentioned in the record fell in Śaka 1034, in which year we should search for this Gaṇapatidēva-Mahārāja. If the gift to the *Sānis* and *Mānis* were recorded subsequent to Śaka 1050, then the cyclic year Nandana would correspond to Śaka 1094. In either year we do not find a Gaṇapatidēva-Mahārāja wielding authority in the Guntur district, deserving to be mentioned as the 'master' of the soldiers. It may, however, be noted that according to the Timmāpuram inscription of Kulōttuṅga-Chōḍa Goṅka dated in Śaka 1083 (No. 443 of 1915), Kāma, a brother-in-law of the chief, died in the battle at Cheruvalakōṭa after defeating the army of Gaṇapati (*Ep. Rep.* for 1916, p. 134). This Gaṇapati cannot be possibly identified with the Kākatiya king Gaṇapati who ascended the throne in Śaka 1121 and reigned for at least 62 years. Gaṇapatidēva-Mahārāja mentioned in the present epigraph was perhaps the chief referred to above. But this identification does not entirely solve the chronological difficulty in the present inscription. The synchronistic references contained in the names of the temples of Gaṇapēśvaradēva and Prithivīśvara in Kulōttuṅga-Chōḍa Goṅka's record of Śaka 1050 would be glaring instances of historical anachronisms which remain yet to be explained, if the temple of Prithivīśvara was named after the last Velanāṇḍu chief of that name, the great-grandson of Goṅka II, who ruled sometime between Śaka 1094 and Śaka 1121, and if Gaṇapēśvara owed the name to Gaṇapati who was either the enemy of Goṅka II mentioned above, or the Kākatiya king of that name. On chronological grounds the latter alternative is out of the question, while the former cannot also be accepted, since this chief could not have commanded any influence in the territory of his

* The word can also be read as *Airaka* (cf. *A.S.R.* for 1922-23, p. 130).

enemy Goṅka II. Under the considerations explained above, we cannot get over the difficulty by supposing that the whole record was re-engraved during the time of Kākatīya Gaṇapati with the new names substituted for the old temples and the additional gift made by the *Ekkatis* to the *Sānis* and *Mānis* appended thereto. So far as we can make out from the form and wording of the record, it is a composite one and must have been issued and engraved at one and the same time.

A composite record of his time.

It may be pointed out that in Śaka 1151, exactly 100 years after the date of the present record, there flourished a Velanāṇḍu chief named Velanāṇṭi Chōḍa as a subordinate of Kākatīya Gaṇapati (No. 322). But the numerical figures of the dates of this as well as the next record (No. 302) are clearly Śaka 1050 and 1064 and so, this chief, *i.e.*, Kulōttuṅga-Chōḍa Goṅka cannot be assigned to the period of Gaṇapati. We must therefore await further discoveries to enable us to solve this apparent discrepancy, in an otherwise regular and genuine stone inscription. The other record (No. 302) begins with the same invocatory verse, for the prosperity of Goṅka II and is dated in Śaka 1064, in which year the chief is stated to have made a gift of land for the temple of Viṭṭiśvara at Bhaṭṭiprōlu. Both the records must be taken to belong to the same chief, *viz.*, **Goṅka II, son of Kulōttuṅga-Chōḍa.**

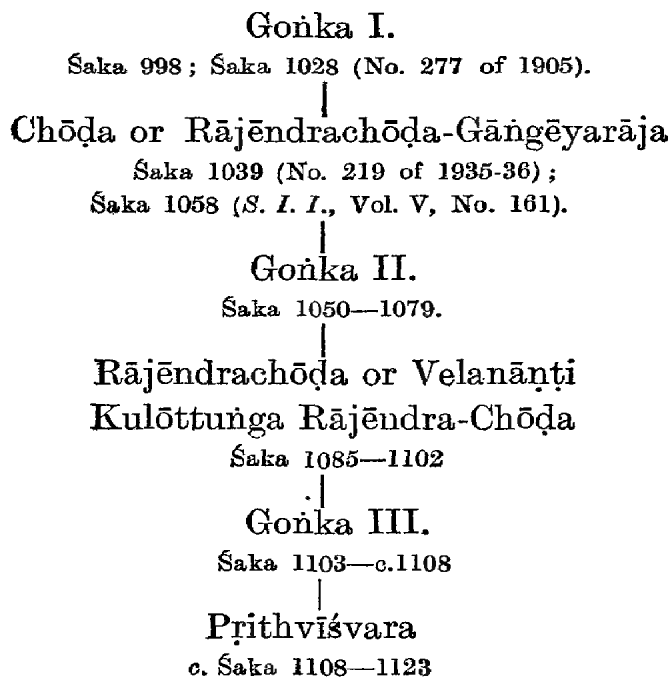
14. His son **Kulōttuṅga Rājendra-Chōḍaya** is mentioned in the current year's collection in another record from Bhaṭṭiprōlu (No. 299) which bears the Śaka date 1085 and refers itself to the 18th year of Tribhuvanachakravartin

Kulōttuṅga Rājendra-Chōḍa, Śaka 1085.

Rājarājadēva. These dates, *i.e.*, Śaka 1050 and 1064 for Goṅka II and Śaka 1085 for his son Kulōttuṅga Rājendra-Chōḍaya, help us in revising the chronology of the Velanāṇḍu chiefs which has not been properly worked out till now. I have stated in my *Report* for 1935 that Dr. Hultzsch's assignment of dates between Śaka 1085 and 1102 to Prithviśvara (*Ep. Ind.*, Vol. IV, pp. 38-39) has to be modified in view of copper-plate No. 23 of 1916-17 which belongs to his grandfather Rājendra-Chōḍa and bears the date Śaka 1091 coupled with the 23rd regnal year of the Eastern Chālukya king Rājarāja, and in view of the discovery of the Sarripūḍi inscription of the chief dated in Śaka 1094 and the Tripurāntakam inscription of Śaka 1095 (No. 264 of 1905) which is the latest date known so far for him. In the same *Report*, I have shown that Chōḍa, son of Goṅka I, succeeded his father sometime between Śaka 1028 and 1030 and was called Rājendra-Chōḍaya in a record of Śaka 1042 (*S. I. I.*, Vol. IV, No. 1228). The next certain dates in the Velanāṇḍu chronology are Śaka 1054 (No. 645 of 1920) and Śaka 1055 (*S. I. I.*, Vol. IV, Nos. 804 and 1138) for Goṅka II, who in one of them is called the son of Chōḍa and Guṇḍāmbikā and in the other the son of Chōḍa and husband of Sabbamā. But in *S. I. I.*, Vol. V, Nos. 160-161, his father Velanāṇṭi-Chōḍa, son of Goṅka I and husband of Guṇḍāmbikā, figures as a donor of some gift in Śaka 1058. This shows that Goṅka II was associated with his father in the administration of the Velanāṇḍu country at least since Śaka 1054. This date of co-regency is now carried back by four more years by the Gūḍavaṇṭi inscription under notice which bears Śaka 1050, during the time of Goṅka II. Now that we definitely know that Kulōttuṅga Rājendra-Chōḍaya, son of Goṅka II, ruled from at least Śaka 1085 (No. 299) till Śaka 1095, and the latest certain date for Goṅka II is found to be Śaka 1065 from No. 647 of 1920 according to which the chief appears to have been called Rājendra-Chōḍa, all the dates from Śaka 1060 to Śaka 1079 assigned to Goṅka III by Dr. Hultzsch (*Ep. Ind.*, Vol. IV, p. 38) must now be shifted to the time of his grandfather Goṅka II. It may be noted that in none of these inscriptions is found a definite datum to assume the chief to be Goṅka III to the exclusion of Goṅka II, except one, *i.e.*, No. 231 of 1892 (*S. I. I.*, Vol. IV, No. 681), in which he is called the son of Rājendra-Chōḍa by which name Chōḍa, the son of Goṅka I, and father of Goṅka II was also known. It may therefore be assumed that Goṅka II ruled till at least Śaka 1079 and died some time before Śaka 1085, in which year the Bhaṭṭiprōlu record of his son is dated. As we know that the Velanāṇḍu country was conquered and annexed to the Kākatīya dominions by Gaṇapati between Śaka 1121, the last known date of the Velanāṇḍu chief Prithviśvara and Śaka 1123 (*Ep. Rep.*, 1909, p. 120), the remaining two chiefs of the family, *i.e.*, Goṅka III and Prithviśvara, must be accommodated between Śaka 1095 and 1123. If, on the other hand, the date Śaka 1102 (No. 413 of 1893 : *S. I. I.*, Vol. IV, No. 1335) were to belong to Velanāṇṭi Kulōttuṅga Rājendra-Chōḍaya, *i.e.*, father of Goṅka III, instead of to Prithviśvara as presumed by Dr. Hultzsch, the interim period will have to be narrowed down to Śaka 1102 and

Chronology of his family.

Saka 1123. Since Prithviśvara was the ruling chief in Saka 1108 as stated in his Pithāpuram inscription (*Ep. Ind.*, Vol. IV, p. 32), his father Goṅka III must have had a short rule of four to five years only between Saka 1103 and 1108. Thus the chronology of the above-mentioned Velanāṇḍu chiefs may be set forth roughly in the following table :—



15. No. 322 found on a mutilated Nandi-pillar in front of the Narēndrēśvara temple at Peddapulivarru in the Repalle taluk is a record of Velanāṇṭi-Chōḍa, who is stated to have presented rich spoils of war to the temple of Bhīmēśvara at Drākshārāma. The inscription is badly

Its subordinate position under the Kākatiyas after Śaka 1123.

damaged and the name and exploits of his father who appears to have ruled over the ' Fifty-lakh Andhra country ' cannot be made out. In the latter part of the inscription which is also similarly damaged occurs, with reference to the chief, the expression *Gaṇapati-kṣhitīśam saṁsēvya* which testifies to the **subordinate position of the Velanāṇḍu chiefs** under the Kākatiyas after Śaka 1123, as stated above. The Śaka date of the present epigraph is expressed by the chronogram '[sō]m-ēshu-rudra-gaṇitē', i.e., Śaka [1]151, which falls during the reign of Kākatiya Gaṇapati, to whom the chief paid allegiance. The present epigraph thus furnishes a date 8 years earlier than the earliest known date for him, i.e., Śaka 1159 (*S. I. I.*, Vol. IV, No. 1333), and brings the interval between Prithviśvara, the last independent chief of the family, and Velanāṇṭi-Chōḍa of the inscription under review, into a narrow compass of within 30 years, which were perhaps covered by the reigns of himself and his father, whose name is lost in the record.

THE KAKATIYAS.

16. The Kākatiya dynasty is represented in the current year's collection by 8 inscriptions from the Guntur district, of which six (Nos. 337, 305, 295, 293, 301 and 294) ranging in date from Śaka 1149 to Śaka 1174 belong to Gaṇapatidēva, and

Gaṇapati, his feudatory Śārṅgadhara.

one (No. 307) dated in Śaka 1193 to his successor Rudradēva-Mahārāja (Rudrāmbā). A copper-plate grant which comes from Darsi in the Nellore district (C. P. No. 5) is dated in Śaka 1176 expressed by the chronogram '*rasa-mun-i-śāna*', and records gift of the village Śārṅgapuram to 47 Brāhmaṇas of various *gōtras* by **prince Śārṅgadhara**, son of Mādhava, the lord of Addaṅki, and grandson of Śārṅgadhara of the Śālāṅkāyana-*gōtra*, for the merit of his overlord Kākatiya-Gaṇapati. Śārṅgadhara had the surname Chakranārāyaṇa. The text of this inscription has been published in Butterworth and Venugopal Chetty's *Nellore Inscriptions*, Vol. I, p. 144 ff.* Among the stone inscriptions, No. 295 registers a gift of 3 *Kēsari-gadya* coins out of the *rācha-suṅka* (royal toll) income due from Bhaṭṭiprōlu made in Śaka 1160 by *Suṅkādhikāri* Maṇḍaya, son of Malle-Peggaḍa, to the temple of Bhōgīśvara of the place. The coin *Kēsari-gadya* which was current in the locality during the Kākatiya period appears to have had an emblem of the *kēsari* (lion) on it, after which it must have received its name. It may be noted that the donor is styled the *Suṅkādhikāri* of

* The readings given here require considerable emendations.

Gaṇapati, and the *Kēsari-gadya* mentioned in the inscription may have been issued from a mint empowered by the royal authority.

17. We know from the seal of the Garavapāḍu grant of Gaṇapati and the *Pratāparudrīya* of Vidyānātha (verse 7) that the boar was the emblem of the Kākatiyas. The coins of the dynasty must naturally have borne this emblem on the

The coin *Kēsari-gadya*.

obverse. Sir Walter Elliot mentions in his *Coins of Southern India* (p. 85), a few Kākatiya coins on which, he says, a couchant bull is found. R. Srinivasa-raghava Ayyangar on the other hand has noticed a coin of Kākati-Gaṇapati with the legend *kati* at the top and *Gana* at the bottom in old Telugu script, the interspace being filled by the 'figures of what may either be a lion or a tiger, with open mouth, raised paw, twisted tail, all these very crudely represented by dots and lines.' (*Journal of Andhra Historical Research Society*, Vol. I, p. 139.) The coin is stated to weigh 56.25 grains, which is approximately the weight of a *gadyāna* in the pre-Vijayanagara period. (*Coinage of the Vijayanagara dynasties in the Vijayanagara Sex-centenary Commemoration Volume*, 1936, p. 106.) The mention of **Kēsari-gadya** in the present record lends for the first time an epigraphical confirmation to the Kākatiya coinage being struck with the lion-emblem, of which only one specimen is so far known. It may, however, be remarked that it was not an absolute rule in the coinage of the Deccan and South India that the royal emblem on the seals of copper-plate grants alone must be represented on the coins as well. The Vijayanagara coins are known to bear on the obverse about a dozen emblems severally, though the royal seal invariably contained the figure of a boar (*ibid.*). It is, therefore, not impossible that the coins referred to by Elliot as containing the bull-emblem were also genuine issues of the Kākatiya mint. It is possible that in India, from the earliest period of the punch-marked coins to the advent of the British mintage, there existed several private-managed mints simultaneously with the state-managed ones, which had been empowered to issue coins with distinguishing emblems (*ibid.*, p. 117), and this would explain the diversity of emblems on the Elliot's and S. R. Ayyangar's Kākatiya coins noticed above.

18. In No. 293 which bears a date in Śaka 1165, it is stated that Paripūrṇa-śiva, son of Viśvēśvara, who was a pupil of Dharma-śiva made a gift of land for the merit of his father; the same personage figures as a donor in two other

The *Rājaguru* Viśvēśvara-śiva and his disciples.

epigraphs (Nos. 301 and 294) both dated in Śaka 1174. In all these inscriptions **Viśvēśvara-śiva** is called the *guru* of Gaṇapatidēva-Mahārāja. We know from the Malkāpuram inscription of Śaka 1183 (No. 94 of 1917) that the Kākatiya Gaṇapati was first initiated into the Śaiva faith by this pontiff (*dīkshāguru*), and since the earliest known inscription mentioning this *guru* as the preceptor of Gaṇapati is dated in Śaka 1174, the *dīkshā* or initiation has been ascribed to or a little earlier than this date, i.e., Śaka 1174 (A.D. 1252) (*Ep. Rep.* for 1917, p. 126). Now that an earlier record of Śaka 1165 refers to this fact, we may have to take back the date of the initiation to some time before A.D. 1243. In my *Report* for 1935 (Part II, para. 34), I have suggested from the epithet *Parama-Māhēśvara* applied to Gaṇapati in one record dated in Śaka 1140 that the king might have received *Śaiva-dīkshā* from Viśvēśvara-śiva by that year. In the Malkāpuram inscription referred to above we are furnished with a lineage of Śaiva teachers of the Gōlakī-maṭha from Sadbhāva-śambhu to Viśvēśvara-śiva covering seven generations with a short interval between Varna-śambhu and Kīrti-śambhu. To this is now added, the name of **Paripūrṇa-śiva**, son of Viśvēśvara, who figures for the first time in the inscriptions of Śaka 1165 and 1174 cited above. From Nos. 169 and 171 of 1905 it is learnt that Viśvēśvara called here by the name Viśvēśāchārya had another son named **Sānta-sambhu**, who also figures as Sānta-śiva in a record of Vijayagaṇḍagōpāla dated Śaka 1185 (No. 272 of 1905), in which he is called the disciple of Rājagurudēva, evidently Viśvēśvara-śiva presiding over the famous Gōlakī-maṭha, whose spiritual influence extended over three lakhs of villages.

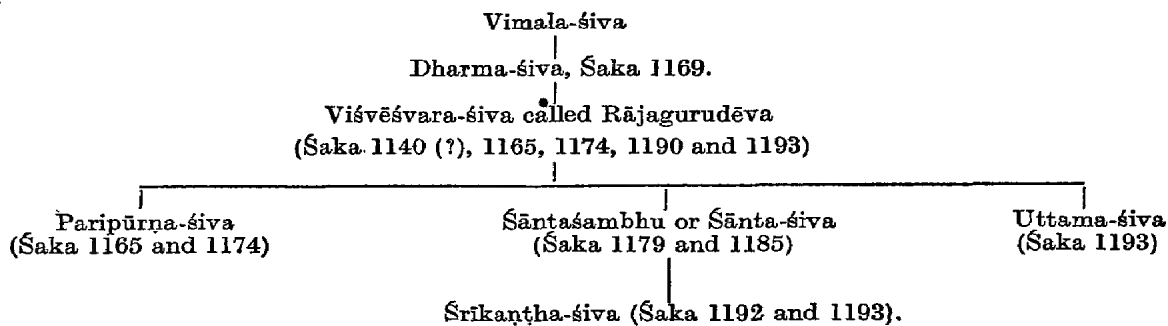
19. No. 307 belonging to the reign of Rudrāmbā and bearing Śaka date 1193 refers to **Uttama-śiva**, as the son of Rājagurudēva. Rājagurudēva mentioned

The *guru* Uttama-śiva in Rudrāmbā's reign.

in this record was most probably Viśvēśvara-śiva himself, for he is referred to as such in two Malkāpuram inscriptions dated in the cyclic year Vibhava (i.e., Śaka 1190) and Śaka 1204 (Nos. 95 and 96 of 1917). This would give him a long period of pontificate from at least before Śaka 1165, if not from Śaka 1140 as stated above, to Śaka 1193. A certain Śrikanṭha-śiva, probably of the Gōlakī-maṭha, figures in

the records of Rudradēva dated in Śaka 1192 and 1193 (Nos. 246 and 188 of 1905), and it is not known in what way he was connected with the Uttama-śiva figuring in No. 307 of Śaka 1193 mentioned above. It is worth noticing here that though Viśvēśvara was the first *dīkshā-guru* of the Kākatīyas, the teachers of the Gōlakī-maṭha appear to have moved to South India sometime early, and commanded considerable influence in the Telugu country at least from the time of his teacher Dharma-śiva, pupil of Vimala-śiva, who is stated to have built a *maṭha* at Tripurāntakam in Śaka 1169 (No. 253 of 1905).

The spiritual lineage of the Gōlakī-maṭha in the Telugu country before and after Viśvēśvara may thus be set forth in the following table with known Śaka dates for them—



THE CHOLAS.

20. The Chōlas are represented by 76 inscriptions belonging to almost all the kings of the dynasty, including a dozen records of kings bearing merely the surnames Rājakēsarivarman and Parakēsarivarman, and they come from the Trichinopoly and South Arcot districts.

The earliest epigraph is No. 141 from Kumāravayalūr in the Trichinopoly district, dated in the [3]1st year of a Rājakēsarivarman, and is paleographically assignable to Āditya I. It registers a gift of 30 *kaḷaṇḍu* of gold by the standard weight called *Vidēlvīdugu-kal* by a Vaiśya, who is stated to have belonged to the Vālabhi-nāḍu and to the Vālabhya-gōtra. This suggests that he was a settler in this region from the north. *Vidēlvīdugu* was a well-known surname of Nandivarman III and Nripatūṅga, and the standard weight which was named after one of them continued to be in vogue in the reigns of the early Chōla kings also. A later inscription of Rājakēsarivarman (No. 269) from Maṇakkuppam in the Tirukkoyilur taluk of the South Arcot district, which can be assigned to the 10th century A.D., is dated in the 16th year of the king. It records a gift of sheep for a lamp in the temple at Vīlinallūr (Maṇakkuppam) by a certain chief Kīrttimāttāṇḍa-pēraraiyaṇ. From the Karḥad plates* of Krishna III and No. 382 of 1905, it may be inferred that Kīrttimārttāṇḍa was a title of that king, and as he had been in occupation of these parts, we may suppose that the donor must have been called so after the surname of Krishna III. Hence the Rājakēsarivarman of the present record may be identified with Sundara-Chōla.

21. Of the inscriptions of Parakēsarivarman No. 219 from Karaḍi in the South Arcot district is dated in his 23rd year, and the script of the record makes

Parāntaka I.

it assignable to Parāntaka's period. In this record as well as in Nos. 220 and 221 which are dated in the 40th and 41st years of Parāntaka himself, the village is called Ravikulāchūlāmaṇi-chaturvēdimāṅgalam. It is very probable that the village was called after a surname or title of either Āditya I or Parāntaka. These two latter inscriptions, mention two of the wives of prince Gaṇḍarāditya, Vīranāraṇiyār and Sembiyanmādēviyār as donors of a lamp to the temple, while in No. 220 the prince is said to be the son of queen Sōlamādēviyār. We learn from No. 149 dated in the 41st year of Parāntaka 'who took Madurai and Iḷam' that the *Madhyastha* of the village Nandivarmamaṅgalam named Nālāyirattu-muṇṇūruvaṇ *alias* Chandraśēkharaṇ Aramayindaṇ presented to the temple at Vayalūr for singing the *Tiruppadiyam* hymns and to serve as *kavarippinā* to god Paramēśvara, his women-servants whom probably he had acquired as *kūḷḷāl* earlier in the 35th year of the king. This practice of dedicating women for the service of waving fly-whisks (*kavarippinā*) to the deity is referred to in two other inscriptions (No. 117 of 1910 and *Ep. Carn.*, Vol. IX, Bn. 66). Another record of Parāntaka (No. 95) is found engraved on a slab of stone lying in the Dēvasthānam Library in the Śrīraṅgam temple, and registers a gift of land made by a certain Āchchiyaṇ Bhaṭṭaṇ *alias* Vāsudēvan-Chakrapāṇi of Peruveṅgūr, a *brahmadēya* in Viḷā-nāḍu, for the Paṅguṇi festival in the temple. It may be mentioned that the

*These mention the temple of Kālapriya built by Krishna.

earliest inscription so far found at Srīraṅgam is dated in the 17th year of this king. The latter as well as four other records of kings Parakēśari and Rājakēśari are found engraved on the two jambs of an entrance in the granary (*nellukkalañjiyam*) situated in the south-west corner of the fourth *prākāra* of that temple. Since the granary appears to be a later construction, the door-jambs which must have originally been near the central shrine appear to have been removed thence and inserted in their present position during subsequent repairs.

22. The Jaina sculptures on the hill at Chōlavāṇḍipuram have, as already noted in para. 8 above, been referred to as the work of a certain Vēli-Kōṅgaraiyar Puttaḍigaḷ, who probably flourished in the first half of the 10th century A.D. (No. 251). On another boulder on the same

Mummuḍi-Chōḷa Gaṇḍarāditya, his feudatory
Siddhavaḍavaṇ.

hill is a long inscription in verse (No. 252) dated in the 2nd year of Gaṇḍarāditya with the surname Mummuḍi-Chōḷa which occurs also in another inscription, No. 444 of 1918. This record gives an elaborate panegyric of a feudatory chief of the locality named **Siddhavaḍavaṇ**, and states that he was of the lineage of Ōri of the Chēdi country, who took in marriage the daughter of Pāri of old who is known from literature as the chief of Paṇambu and a patron of poets. Siddhavaḍavaṇ is called the 'ruler of Kōval (the modern Tirukkōyilūr), the protector of the Tamil people, the terror of his enemies, who vanquished the several opposing armies on the battlefield at Vīraśōḷapuram, and who captured the fierce bulls of his opponents by the strength of his broad arms'. He bears the surname *Malaya-kulōḍbhava* and *Raṇabhīma* 'famed in all the eight directions'. The names of the enemies with whom he fought at Vīraśōḷapuram are not given. Vīraśōḷapuram is a village about 12 miles from this place, from which was secured last year an early inscription of the Chōḷa king Tañjaikōṇḍa Parakēśari, i.e., Vijayālaya (No. 51 of 1935-36). Siddhavaḍavaṇ is evidently identical with the Milāḍu chief Nara-simhavarman, also known as Śaktinātha and Siddhavaḍavaṇ, who figures as a subordinate of Rāshtrakūṭa Kaṇṇara in a record of his 17th year (A.D. 955) at Tirukkōyilūr (*Ep. Ind.*, Vol. VII, p. 135). The chief mentioned simply as Siddhavaḍattadigaḷ in No. 193 of 1930-31 and figuring as a contemporary of Uttama-Chōḷa (*Ep. Rep.* for 1930-31, part II, para. 9) may have been the same chief or his successor. His wife Chēdimādēviyār figures in an inscription of the 11th year of Parakēsarivarman, probably Uttama-Chōḷa (No. 151 of 1927-28), as making a gift of sheep to the Śiva temple at Tiruppalāṇam in the Tanjore district.

The present record registers a grant of the village Paṇappāḍi by the chief Siddhavaḍavaṇ for the worship of the deity Piṇḍikkaḍavuḷ (Jaina Tīrthaṅkara) enshrined on the hill at this place, and for the maintenance of the ascetics (*mātavar*)

The Jaina monk Guṇavīra-Bhaṭāra of Kuṇḍi. of the place. The village is said to have been left in the charge of **Guṇavīra-Bhaṭāra of Kuṇḍi**. Kuṇḍi has been identified with a village of the same name in the Agastivaram taluk of the Travancore state (*Trav. Arch. Series*, Vol. IV, p. 146); but as in No. 428 of 1914 it is stated to be in Venbu-nāḍu it can with more probability be equated with Kuṇḍi in the Aruppukkottai taluk of the Ramnad district, especially since, at this place, there was in the olden days a Jaina temple called Tirukkāṭṭāmbaḷḷi. A certain Jaina ascetic known by the name of Guṇavīra-muṇi figures in a record dated in the 21st year of Rājarāja I from Tirumalai, a famous Jaina centre in the North Arcot district close by (*S. I. I.*, Vol. I, p. 94); but considering the great interval of more than half a century between these two records, we cannot be sure if the two Guṇavīras mentioned in them are identical.

23. No. 248 which belongs to the 5th year of the king 'who took the head of the Pāṇḍya', viz., Āditya II, records the construction of an *ambalam* (hall) at Timiśūr in Timiśūr-nāḍu and an endowment made for its maintenance by a certain

Āditya II.

Mummuḍiśōḷa-Kāḍupaṭṭi, who is also said to have built a temple of Piḍāri in the same village. To judge from his name the donor appears to have been a subordinate chief or officer under Mummuḍi-Chōḷa, by which surname king Gaṇḍarāditya was known.

24. No. 151 from Kumāravayalūr dated in the 15th year of Parakēsarivarman is in the same script as Nos. 138 and 139 of the time of Rājarāja I and may therefore be of about the same period and may be assigned to Uttama-Chōḷa. It gives us the interesting information that a certain lady by name Sēndaṇ Kāri who got some land from her two brothers as *strīdhana*, set up an image of Umā-

Uttama-Chōḷa.

Bhaṭṭārakī in the local temple, and 'adopting the goddess as her daughter' performed her marriage with the god and made an endowment of land for offerings during the midday service in the temple.

25. Seven inscriptions from Kumāravayalūr (Nos. 144, 147, 148, 152, 153, 154 and 156) dated in the 6th and 7th years of Rājakēsarivarman are all in the same script as Nos. 138 and 139 from the same place, one of which is dated in the 3rd year of Rājarājakēsarivarman, and the other, of Rājakēsarivarman 'who destroyed the ships at Śālai', and hence can with certainty be assigned to Rājarāja I's reign.

No. 138 dated in the 3rd year of Rājarāja (I), registers a sale of land by the *ūrār* of the place to a merchant named Perumāṇ Viṭaṅkaṇ for the maintenance of a lamp in the *mandapa* named 'Aiññūrruvaṇ' built by the donor in the *maṇṇam* (open meeting place) of the village. This name 'Aiññūrruvaṇ' denotes that it was given after the merchant-guild of that denomination. In another inscription (No. 139) dated 10 years later we find the same donor, who is here called by the additional name Tiruvellarai Māyilaṭṭi, making an endowment of land for the proper upkeep of the same *mandapa*, after purchasing the land for the purpose from the *Ūrār*. No. 146 dated in his 24th year records an endowment of land for the maintenance of hymnists singing the *Tiruppadiyam* in the temple by a certain Tinaiyāṇ Ūrāṇ *alias* Vayalūr-Tinai, probably a revenue official, after purchasing the necessary land from the *Ūrār* who made it fit for cultivation, for some consideration obtained from the donor. The last inscription of the king is No. 222 dated in his 27th year recording a gift of land to the temple of Mahādēva named Tirumādappārai-Ālvār at Kaḍari *alias* Ravikulachūlāmaṇi-chaturvēdimāṅalam in Vāṇagappādi, a subdivision of Jayaṅgaṇḍachōla-maṇḍalam.

26. The next king represented is Rājakēsarivarman Kulōttuṅga-Chōla I whose inscriptions range from his 15th year to the 43rd. Of these No. 15 from

Kulōttuṅga-Chōla I.

Śrīraṅgam records a sale of temple lands to a certain Rājarājaṇ Madurāntakaṇ *alias*

Vatsarāja, who reclaimed them from sand with which they had lain covered for a hundred years previously, and besides paying a specified quantity of the produce therefrom annually to the temple, endowed a portion of the reclaimed land for worship and offerings to the deity on the day of Mṛigaśiras, which was his natal star, and for feeding *Śrīvaishnavas* in a *matha* called Madurāntakadēvaṇ-maḍam on two of the festival days. This donor is evidently identical with the Vatsarājaṇ occurring in No. 526 of 1912 from Ūṭṭattūr in the Trichinopoly district and probably was an officer or a local chief under the king. The inscription incidentally mentions as the owner of some boundary land a certain Jayaṅgaṇḍasōlach-chēnāmukha-Mūvēndavēlār. The name Jayaṅgaṇḍasōlach-chēnāmukha suggests the existence of a military cantonment called after a title of Rājarāja I. *Sēnāmukha* as the technical name for a military station has already been noticed in the *Epigraphical Report* for 1927-28, p. 53.

27. No. 31 from Śrīraṅgam dated in the 11th year of the king is an interesting record. On its margin it is noted that this *kalvēṭṭu* (epigraph) belongs to

A clash between the Right and Left Hand communities.

Rājamahēndra-chaturvēdimāṅalam. This village is stated to be situated in Nittavinōda-vaḷanādu comprising the modern

taluks of Nannilam and Papanasam in the Tanjore district. In fact from a record from Nellitope in the Papanasam taluk (No. 539 of 1921), it can be inferred that Rājamahēndra-chaturvēdimāṅalam was close to that village. As such it is not clear why a record of that village should have been engraved in the Śrīraṅgam temple. It registers the decision of the *sabhā* of the village Rājamahēndra-chaturvēdimāṅalam remitting the taxes on some lands belonging to the temple of Mummuḍisōla-viṇṇagar-Ālvār of their village for the consideration of a lump sum of 70 *kalañju* of gold. We learn from the record that in the 2nd year of the king, there was a clash between the Right and Left Hand communities, in which the village was burnt down, the sacred places destroyed and images of deities and the treasury in the temple looted by robbers. The articles that escaped their spoliation could not be properly secured in the temple. Hence as the village had to be rehabilitated, the temples renovated and reconsecrated and new walls had to be built for the *prākāra*, the *sabhā* took a loan of 50 *kalañju* of gold which is stated to have been half a carat less in fineness than the *Rājendra-sōlaṇ-māḍai*, from the temple. The interest on this accumulated to 25 *kalañju* in one year, and out of the total of 75 *kalañju*, 5 *kalañju* was spent towards the renovation and reconsecration of the temple in the 3rd year, and the balance of

70 *kalāñju* was utilised for purchasing and making tax-free some specified lands for the upkeep of the temple.

The gold coin **Rājēndrasōlan-māḍai** is mentioned in another inscription (No. 203 of 1925) of the time of Rājēndra-Chōla I. Another coin called *Rājarājan-māḍai* was also current in this period (No. 104 of 1925). In some later records, only the name *māḍai* equivalent to two *kāśu* finds

Coins called *Rājēndrasōlan-māḍai* and *Rājarājan-māḍai*.

mention (*S. I. I.*, Vol. III, p. 136). The term *māḍai* derived from the Sanskrit word *māsha* appears to have been greatly in vogue in the Telugu districts, and may have influenced Tamil coinage. It is referred to in an inscription of the Eastern Chālukya king Rājarāja, father of Kulōttuṅga I (*Ind. Ant.*, Vol. XXV, p. 321, No. 25). In the succeeding centuries, the coins named *Bhujabalavīraṇ-māḍai*, *Madhurāntakaṇ-māḍai*, and *Gaṇḍagōpālaṇ-pudumāḍai* were current in the Chingleput, Nellore and adjoining districts.

28. An incomplete record from the same place (No. 14) dated in the 39th year of the king, seems to register a sale, by the temple authorities to a certain

Āriyan Vāsudēva-Bhaṭṭa of Kāsmīradēśam.

Āriyan Vāsudēva-Bhaṭṭa *alias* Rājarāja-Brahmārāyan of Anishthānam in Kāsmīradēśa, of some temple land situated in the Tirumudikkurai (river island) in Viḷattūr-nāḍu, a subdivision of Rājamahēndra-vaḷanāḍu. This last territorial division is already known from the inscriptions of Ratnagiri and Sivāyam in the Kulittalai taluk and seems to have comprised the locality round about that taluk. There is a tradition in the temple that certain Ārya-Brāhmaṇas from the Gaudadēśa in the north came to Śrīraṅgam with treasure as offerings to the god and that prior to its acceptance by the deity, it was left at the entrance and guarded by some Ārya-Brāhmaṇas, and that this place came consequently to be known afterwards as the Ārya-bhaṭṭāl-vāśal. The *Kōyilolugu* (p. 6) which refers to this story dates it in an impossibly early period, *viz.*, Kali 360. Since the earliest reference to the Ārya-bhaṭṭāl is only found in this inscription, their connection with the temple is probably to be dated from about this period, *i.e.*, 12th century A.D. In this connection it may be mentioned that other natives of Kāsmīradēśam also figure in records of the 12th century A.D. in the Chingleput and Ramnad districts (*Ep. Rep.* for 1928-29, Part II, para. 36), testifying to the fact that the influx of the remote northerners as pilgrims to the important temples of South India was particularly prevalent in this period.

No. 165 which comes from Kārūr is dated in the 43rd year of Kulōttuṅga-Chōladēva without any attribute or historical introduction. The high regnal year

A social custom of the shepherd class.

makes it assignable to Kulōttuṅga I. It records an agreement by the shepherd community (*tiruvāyppāḍi-nāṭṭār*) of the place to present a sheep to the temple of Jalaśayanattu Paḷlikonḍaruliugira-Ālvār at Karuvūr* in Vengāla-nāḍu, a subdivision of Vīraśōlamaṇḍalam, on the occasion of the nuptials (*kaṭṭil-ēṇḍal*) of their sons or on the occasions when their daughters were sent to set up their family and also on the occasion of *talaīmaṇi* of their children. A similar convention among the *Maṇṇāḍi* class is recorded in an inscription coming from Bāhūr in the French Territory (*S. I. I.*, Vol. VII, No. 804) dated in the reign of Rāshṭrakūṭa Kannara-dēva, which provides for the gift of a sheep on the occasion of *kaṭṭil-ēṇḍal*, in the case of one who comes from outside (*puṇanāḍu*) also.

29. Of Vikrama-Chōla there are only two inscriptions (Nos. 263 and 33) dated respectively in his 14th and 16th years. The later one from Śrīraṅgam which

Vikrama-Chōla.

begins with the introduction 'pūmāḷaimi-daiṇḍu' provides for feeding the *apūrvi*-Śrīvaishṇavas in the temple on *amāvāsyā* days and 10 Malayāṇa (Malayāḷa) Śrīvaishṇava-Brāhmaṇas on the festival days in the Paṅguṇi month, by a certain Śīrilaṅgōṇ Tirunāḍudaiyāṇ, who had purchased the lands required therefor in the 13th and 14th years of the king. The inscription closes with a statement that this charity was to be under the protection of *Mūṇru-maṇḍalattu Abhimānabhūshanar*, instead of with the usual formula *Śrīvaishṇava-rakshai*. The Mūṇru-maṇḍalam is perhaps Tonḍai-maṇḍalam, Sōla-maṇḍalam and Pāṇḍi-maṇḍalam, but who the Abhimānabhūshanar were is not clear. It may also be mentioned here that another expression *viz.* 'Padinenṇvishayattu Śrīvaishṇavar' occurs in inscriptions.

30. Kulōttuṅga-Chōla II is represented by two inscriptions, both from Śrīraṅgam (Nos. 56 and 55) with the introduction *Pūmaṇṇu-padumam*, dated respectively

Kulōttuṅga-Chōla II.

* This is evidently the image of Rāṅganātha recently recovered and preserved in the local temple, though without worship.

in the 7th and 11th year of the king. Of the other inscriptions which refer themselves to the reign of Kulōttuṅga-Chōladēva without any qualifying attributes, Nos. 223 and 259 from the Tirukkōyilur taluk, dated in the 6th and 15th years respectively could be assigned to Kulōttuṅga II, with some probability. The former records a gift of land to the temple at Tirukkōyilūr by Periyāṇ *alias* Kulōttuṅga-Chēdiyarāyaṇ, the Malaiyamāṇ chief of Kiliyūr, and the latter a gift of land to a Śiva temple at the place called Perumpuṇam by Periyudaiyāṇ Attimallaṇ *alias* Kulōttuṅgaśōla-Chēdiyarāyaṇ, the Malaiyamāṇ of Kiliyūr. The

His feudatory, the Malaiyamāṇ of Kiliyūr.

donors in both these records seem to be identical with the chief of that name mentioned in a record of this king from Kīlūr in the same taluk (*S. I. I.*, Vol. VII, No. 913). The gift land in the latter inscription is stated to have been named Palavāyudavallavanallūr, which would imply that it was so named after a possible surname or title of the donor-chief. We also incidentally learn of the existence of a fort in the vicinity.

In an inscription of the 18th year of Kulōttuṅga-Chōla engraved on a rock by the side of the Sittēri tank at Tirukkōyilūr (No. 225), we are told that this

His officer Akalaṅka-Brahmārāyaṇ.

tank and its sluice were newly constructed for irrigating the *tiruvīdaiyāttam* lands of god Tiruvīdaikkaḷi-Emberumāṇ at Tirukkōyilūr by a certain **Ulagamundaperumāl** *alias* **Akalaṅka-Brahmārāyaṇ**. This donor is stated to have also constructed the big *tirumālīgai* of the Periyakōyil* at Tiruvarāṅgam, by which is evidently meant the temple at Śrīraṅgam, as it cannot refer to Tiruvarāṅgam in the South Arcot district, since all its inscriptions are later and are of the Vijayanagara times. In Śrīraṅgam itself, according to the *Kōyilolugu* the fifth *prākāra* of the temple with the four *gōpuras* on its sides and some other structures are said to have been the work of Vikramaśōla *alias* Akalaṅka. It is probable that these constructions were supervised by an officer of Vikrama-Chōla bearing the title of Akalaṅka-Brahmārāyaṇ and the same officer should have constructed this tank at Tirukkōyilūr in the reign of his successor Kulōttuṅga II. Against this identification may, however, be mentioned the high regnal year 18, which has not been found for him so far.

31. Of Rājādhirāja II there are two inscriptions from Śrīraṅgam (Nos. 63 and 73) both dated in his 9th year. They record gifts of money to the temple,

Rājādhirāja II.

one for a lamp and the other for the expenses of conducting certain festivals. The former was by a certain Perumāḷ *alias* Rājārāja-Uttamaśeṭṭi, a native of Kurattippaṭṭanam in Kaivāra-nādu, a subdivision of Poysala-nādu, who had presented a big forehead jewel (*śuṭṭi*) to the god Periyaperumāḷ (Raṅganātha) of the temple. As Kaivāra-nādu was situated in Nigariliśōla-maṇḍalam which was comprised in Hoysala-nādu, Kurattippaṭṭanam must be looked for somewhere in the border between Salem and Kolar. It may be mentioned that Kurattī was the village wherefrom hailed the author of an *Andādi* in praise of the god at Tiruvallam (No. 233 of 1921). The donor of the other inscription was a certain Vīṇṇirundāṇ

His subordinate Akalaṅka-Nādālvār.

Sēmaṇ *alias* Tirukkuraivaḷatta-Akalaṅka-Nādālvār of Tiruttavatturai (Lālgudi). This Akalaṅka-Nādālvār is identical with the chief who is stated in certain inscriptions copied at Vaḷappūr-nādu in the Salem district (Nos. 496, 499 and 500 of 1929-30) as leading an expedition against Kollimalai on behalf of the king, and also in three records from Śrīraṅgam (Nos. 267-69 of 1930).

32. Kulōttuṅga III is represented in the collection by 11 inscriptions ranging in date between his 3rd and 38th years. Four of them (Nos. 75, 61, 76 and 17)

Kulōttuṅga-Chōla III.

begin with the introduction *Puṇyalvāyrttu*, etc., while the others commence with the short eulogy "who took Madura and the crowned head of the Pāṇḍya" or "who took Madura, Ilam, Karuvūr and the crowned head of the Pāṇḍya". He is called Vīrarājēndra in Nos. 61 and 76 and Tribhuvanavīradēva in Nos. 17, 32 and 34. No. 61 from Śrīraṅgam dated in his 6th year records an undertaking given by the *gōpālas* (cowherds?) who owned the tenancy rights in Vaḷuvappādi-nādu, a subdivision of Karikālakanna-vaḷanādu, agreeing to pay the tax on 250 *vēli* of *tiruvīdaiyāttam* lands at Tiruvāyppādinallūr for worship and offerings to god Aḷagiya-manavāla-Perumāḷ and the goddess, on the day of a festival called **Daivattarāyaṇ-tirunāl** in the temple. It is not known who this Daivattarāyaṇ, who had instituted this festival could be. The document is signed by ninety-eight representatives (*ūrkkū-chchamainda*) from sixty-seven villages who should have constituted the assembly of the Vaḷuvappādi-nādu. It may be noted that the

The *Gōpālas* of Vaḷuvappādi-nādu.

subdivision Vaḷuvappādi-nādu comprised a portion of the Musiri taluk in the

* Periyakōyil is the particular epithet of the Śrīraṅgam temple.

Trichinopoly district. No. 76 dated in the 7th year of the king registers an endowment of 2,000 *kāśu* by a lady and her daughter to the temple. The monthly interest on the amount is given as 40 *kāśu*, i.e., two per cent. per month, which is a high rate even for those times, when interest as high as eighteen per cent. per annum was known. With this interest, worship was to be conducted to the deity on the day of Rōhinī every month, which was the natal star of the former's husband Vāgalarkōdāli *alias* . . . nātha-Pallavaraiyar. In an inscription of the 19th year of the king (No. 67), **Nūnkama-mahādēvi**, the wife of Madhurāntaka-Pottappichchōlan *alias* Siddharaiśan is said to have made a gift of twelve *Bhujabala-mādai* to the Śrīraṅgam temple for a lamp. This chief is evidently the Telugu-Chōla Nallasiddharasa, the subordinate of Kulōttuṅga III, whose queen Nūnkamā figures in a record from Nandalūr (No. 601 of 1907). No. 89 found engraved on the inner wall of the Vellaigōpura in the East Uttira Street at Śrīraṅgam gives no regnal year for the king but gives him the title 'he who took Ilam, Madura, Karuvūr and the crowned head of the Pāṇḍya'. It does not contain any reference to the temple of Rāṅganātha by name, but states that

The Chōla vassals Siddharaiśan and Vānakō-varaiyaṇ.

the worship to a deity in a certain (unspecified) temple which is claimed to be the *kula-dhanam* of the king, and repairs to the

prākāra wall called after Magadēśan *alias* Adaiyavaḷaindāṇ were left in charge of a certain Tāyilumnallāṇ *alias* Kulōttuṅgaśōla-Vānakōvaraiyaṇ. As Kulōttuṅga III and his Vānakōvaraiya feudatory are not known to have been such ardent Vaishṇava devotees as to call the Śrīraṅgam temple as their *kuladhana*, and as we know they had a leaning towards Śaivism, it may be supposed that the slabs bearing this inscription probably belonged to some portion of the *prākāra* wall of the neighbouring Jambukēśvara temple and were inserted later in their present position. Tāyilumnalla-perumāḷ of the present inscription also figures in a record from Ūttattūr (No. 521 of 1921) and was probably identical with Rājarājadēvaṇ Ponparappaṇa-Vānakōvaraiyaṇ (No. 440 of 1913). It may also be pointed out that the jambs of the eastern *gōpura* leading to the fourth *prākāra* in the Jambukēśvaram temple contain some verses of the *prāśasti* of this chieftain (No. 482 of 1908).

Of the inscriptions referring themselves to the reign of Kulōttuṅga-Chōladēva without any historical introduction, there are seven records in the collection. (Nos. 82, 155, 212, 228, 230, 271 and 282). In No. 282 dated in his 14th year, which comes from Pādūr in the Tirukkoyilur taluk of the South Arcot district, Tirumuṇaippāḍi is mentioned as being situated in Rājarāja-vaḷanāḍu which could have been so named only after king Rājarāja II; while in No. 271 from Pēraṅgiyūr in the same taluk dated in the 33rd year of Kulōttuṅga the same Tirumuṇaippāḍi is referred to as situated in Gaṅgaikondaśōla-vaḷanāḍu which was a surname of Rājēndra-Chōla I. For this reason the latter inscription should be assigned to Kulōttuṅga I and the former to Kulōttuṅga III. Of the other records, Nos. 230, 212 and 228 are dated respectively in the 20th, 33rd and 35th years of the king and may be referred to the reigns of Kulōttuṅga III, the latest known date of Kulōttuṅga II, as presumed above, being only his 18th year.

33. Rājarāja III is represented by 7 inscriptions ranging up to the 26th year of his reign. No. 72 from Śrīraṅgam dated in his 21st year registers an endowment of 1,00,000 *kāśu* for burning a lamp in the temple and for the supply of flower-garlands to the deity, by **Dēviyār**

Sōmaladēviyār. From the way in which this donatrix is mentioned simply as *Dēviyār* it appears as if she was one of the queens of Rājarāja III. It is evidently this same Sōmaladēviyār who is mentioned in a record from Jambukēśvaram, dated in the 25th year probably of the same king (No. 22 of 1891). The political friendship between the Chōlas and the Hoysalas in this period will have to be explained by the existence of some marriage relationship between these two families. Another record from the same place (No. 30) dated in Rājarāja's 24th year registers a gift of land to the temple by a certain Viṭṭhaya, a *sēnabōva* of Bhīmaṇṇa-Daṇḍanāyaka, one of the *mahāpradhānis* of Hoysala Sōmēśvaradēva.

34. Rājēndra-Chōla III figures in two inscriptions (Nos. 114 and 117) both from Jambukēśvaram. Both of them record royal orders issued in his 3rd and 5th years, one granting a remission of taxes on 36 and odd *vēḷi* of land belonging to the local temple, and the other on lands in 7 different villages for the benefit of the temple of Pōsalēśvaram-Uḍaiyār at Kaṇṇanūr built by Vira-Sōmēśvaradēva, referred to in the inscription as *māmadi* (maternal uncle). Nos. 115 and 116, also from Jambukēśvaram, are both dated in the 5th year of Kōṇēriṇmaikondaṇ.

Rājēndra-Chōla III.

As most of the signatories at the end of these records also figure in inscriptions of Rājendra-Chōla III, it may be supposed that they refer themselves to the reign of this king only. They record also a remission of taxes on 25 *vēli* of lands granted as *dēvadāna* in Mutṭam *alias* Villavanallūr in Nittavinōda-vaḷanāḍu by Tripurā-dēvī, the king's aunt (*attai*). From her name this lady appears to have belonged to the Hoysala royal house.

LATER PALLAVAS.*

35. Peruñjīṅgadēva is represented by only four inscriptions in this year (Nos. 185, 186, 199 and 275) and they come from Villiyaṇūr near Pondicherry and Parikkal in the South Arcot district.

Peruñjīṅgadēva—two chiefs of the name.

Of these, the most important is No. 186 from Villiyaṇūr, which confirms the surmise made by the late Mr. Venkayya as early as 1906 'that there must have been two or more chiefs with the name Kōpperuñjīṅga' (*Ep. Rep.* for 1906, p. 63). This inscription is dated in the 6th year of Sakalabhuvanachchakravarttiḡaḷ Avaṇiyālappiṇṇandāṇ Kōpperuñjīṅgadēva, and records that Uḍaiyār Uḍaiyapperumāl *alias* Kāḍuvettīḡaḷ of Perumaṅgalaṁ audited the accounts of the temple of Tirukkāmīśvaram-Uḍaiyār at Villiyaṇallūr, the western hamlet of Oḷugarai *alias* Kulōttuṅgaśōḷanallūr for the period commencing from the 37th year of Tribhuvanavīradēva (*i.e.*, Kulōttuṅga III) to the 11th year of Aḷagiyaśīyar Kōpperuñjīṅgadēva, and finding that 64 cows and 2 bulls had to be accounted for by the *Sivabrāhmanas*, he insisted on their maintaining two perpetual lamps in that temple. Since the present inscription dated in the 6th year of Sakalabhuvanachchakravarttiḡaḷ Avaṇiyālappiṇṇandāṇ Kōpperuñjīṅgadēva quotes a higher regnal year, namely the 11th year of an Aḷagiyaśīyar Kōpperuñjīṅgadēva, these two chiefs must be different. It is therefore evident that there must have been two chiefs of the name Kōpperuñjīṅga, one the father with the name of Aḷagiyaśīyar and the other his son. This is in consonance with the information contained in the Tripurāntakam inscription of Mahārājasimha (Kōpperuñjīṅgadēva II) (No. 197 of 1905) that his father was Jīyamahīpati (Aḷagiyaśīya). From the present inscription, it is clear that the elder Peruñjīṅga had a reign of at least 11 years. This does not, however, preclude the possibility of his having had a longer reign. Of the numerous records of Peruñjīṅga, therefore, the attribution of some of them to one or the other chief has to be done with caution, from the meagre internal evidence available in them.

No. 185 from the same temple dated in the 8th year of Peruñjīṅgadēva (II), mentions that some *tiruppani* in stone was accomplished in the temple and *maṇḍapa* in that year by Vīdiviṭaṅkaṇ Tīruchirrambalaṁ-uḍaiyāṇ *alias* Nandiyarāyaṇ, the headman of Kōṭṭūr in Pūṅguṇṇam. Since we find an inscription (No. 189 of 1902) dated in the 13th year, probably of Kulōttuṅga I or II in the same temple, the *tiruppani* referred to must have been only a renovation, the old inscriptions having been left intact.

An inscription dated in the 22nd year of Peruñjīṅgadēva from Parikkal in the South Arcot district (No. 275) records the construction of four tiers of the *jagatippaḍai* of the temple of Tiruvagnīśvaramuḍaiya-Nāyaṇār at Parukkal in Mēlūrnāṭṭu Tirumunaippādi-nāḍu, a subdivision of Rājarāja-vaḷanāḍu, by Kābiṅgaṇ *alias* Periyaṇāṭṭut-taṭṭāṇ, a goldsmith of the village. Owing to the high regnal year quoted in it, it has to be attributed to Peruñjīṅgadēva II.

THE PANDYAS.

36. The earliest Pāṇḍya inscription in the collection is a Vaṭṭeḷuttu record of Śaḍaiya-Māraṇ dated in his [1]8th year coming from Nenmēṇi in the Sattur taluk of the Ramnad district (No. 169).

Śaḍaiya-Māraṇ Śrīvallaḅha, and his officer Iruppaikkūḍi-Kiḷavaṇ.

It records that Eṭṭi-Sāṭṭaṇ, the chief (kiḷavaṇ) of Iruppaikkūḍi constructed an *ambalaṁ* at Nenmali in Iruñjōḷa-nāḍu and renovated a certain portion of the bund of the big tank situated to the south of the Śiva temple of Nenmali-Nakkaṇ, and provided a stone sluice for it. This tank was renamed Kiḷavaṇēri after him. From the Eṇṇukkaṇḡuḍi inscription (No. 334 of 1929-30) we know that a chief named Eṭṭi-Sāṭṭaṇ flourished in the time of the Pāṇḍya sovereign Neḍumāraṇ Śrīvallaḅha, and that he was called the chief of the people of the prosperous Kūḍarkūḍi, Kuḷattūr, Tuḷāyūr, Iruppaikkūḍi, Veliyaṅḡuḍi and Aḷaṅḡuḍi, which were villages included in the greater territorial division Iruñjōḷa-nāḍu, and that he was given the title of **Iruppaikkūḍi-kiḷavaṇ** by the Pāṇḍya king. Since these chiefs are identical, Śaḍaiya-Māraṇ of the present

epigraph can be identified with Nedumāraṇ Śrīvallabha. Among the benefactions detailed in the Erukkanguḍi records attributed to this Iruppaikkūḍi-kīḷavaṇ, the construction of the tank and *ambalam* at Nenmali, noticed in the present inscription is also mentioned (*Ep. Rep.* for 1929-30, p. 73). It is possible that like Nenmali the other villages mentioned in that record may also contain inscriptions relating to the irrigational facilities afforded to them individually by this chief, Eṭṭi-Sāttan of Iruppaikkūḍi.

37. Next in chronological order comes an inscription of Māravarman Sundara-Pāṇḍya I with the title '*Sōṇāḍu-valaṅgi-arūḷiya*' (No. 174). This is dated in the

Māravarman Sundara-Pāṇḍya I.

8th year and records an order of **Kaṇḍaṇ Aluḍaiyāṇ** alias **Kalvāyil-Nāḍālvāṇ** to

the *Nāttār* of Adalaiyūr-nāḍu regarding the introduction of a new lineal measure called *Kuḍitāṅgi* which measured 24 spans in length as against 18 of its predecessor, and the consequent readjustment that had to be made in respect of the payment of the taxes. This Kalvāyil-Nāḍālvāṇ seems to have served Māravarman Sundara-Pāṇḍya I and his predecessor Jaṭavarman Kulaśēkhara I in the region comprised by the present Tiruppattur taluk of the Ramnad district and Neyvāsal in the Pudukkottai State (Nos. 16 and 22 of 1926 and *Pudukkōttai Inscriptions*, No. 252).

38. A record of Kōṇēriṇmaikonḍāṇ (No. 77) from Śrīraṅgam in the Trichinopoly district, dated in the 11+3rd year, may be assigned to Māravarman Sundara

Māravarman Sundara-Pāṇḍya II.

Pāṇḍya II. The officer Aiyaṇ Maḷavarāyaṇ figuring in this record, served both

the Pāṇḍya kings Māravarman Sundara-Pāṇḍya I and II (*Ep. Rep.* for 1931-32, p. 59). This inscription mentions a gift of the village Kumāranambinallūr newly formed and named as such by the donor Kuḷamukku Nāvāyaṇ Kaṇḍa-Nāmbi belonging to the merchant guild of Malai-maṇḍalam dealing in horses (*kudiraich-chetti*), for providing worship and offerings to the god Aḷagiyamaṇavāla-Perumāl at Tiruvaraṅgam. The members of this guild probably plied a brisk trade in horses

The *Kudiraichchettis* of Malai-maṇḍalam.

in the Chōla and Pāṇḍya countries, as testified to by later historians like Marco

Polo and Wassaf. They are mentioned in inscriptions in the Trichinopoly, Tanjore and South Arcot districts. Two other horse-dealers named Paḍappai Nārāyaṇa-Nāyakkaṇ and Tālaippaḷḷi Senni-Nāyakkaṇ figure in Nos. 15 and 16 of 1935-36, two records dated in the 24th year of Rājārāja III from Chidambaram, while in No. 201 of 1905 from Tripurāntakam in the Kurnool district dated in the 15th year of Rājendra-Chōla III, mention is made of another horse-dealer named Asṭamūrti-Nāyakaṇ of Malai-maṇḍalam. A record of Vīkrama-Pāṇḍya (No. 161 of 1907) from Pēraiyyūr in the Pudukkottai State also notices a horse-dealer of Malai-maṇḍalam. In No. 182 of 1926 from Tiruchchirrambalam near the sea-coast in the Tanjore district, dated in the 7th year of the same king, figures a dealer named Kulōttuṅgaśōla-chetti of Malai-maṇḍalam, while a record of Rājārāja III (No. 196 of 1928) at Tiruvalaṅjūḷi in the same district refers to Gōvindaṇ of Orutālaṭṭappaḷḷi, a horse-dealer of Malai-maṇḍalam. It is of interest to note that all the above-named horse-dealers came from Malai-maṇḍalam, and that they are invariably called Nāyakkans or Chettis. Several merchants of this class of Nāyakkaṇ from Malai-maṇḍalam are mentioned in records of the 13th century A.D. from Kāñchipuram. This horse-dealers' guild appears to have had its headquarters in Malai-maṇḍalam (Travancore), to supervise the import of horses at ports in South India.

39. On a slab set up in front of a stone-maṭha in the South Uttira Street at Śrīraṅgam is engraved a record of Perumāl Sundara-Pāṇḍya without any distinguishing epithets (No. 99). On the top

Jaṭavarman Sundara-Pāṇḍya I—Kōyilponmēynda-Perumāl, A.D. 1251.

of the slab are sculptured representations of the Pāṇḍya emblem, of two carps with

a *chakra* mounted on a pedestal in between them. The inscription states that a *maṭha* called the Sundara-Pāṇḍya-maṭha was erected by the chief named **Varan-taruvāṇ Eduttakai-āḷagiyāṇ** alias **Pallavarāyaṇ** of **Tuñjalūr** in Nāḍuvirkūrru-nāḍu, for the accommodation of the *tridaṇḍi-sanyāsins* living at the place. It may be assigned to Jaṭavarman Sundara-Pāṇḍya I, in whose time many benefactions are known to have been made to the Śrīraṅgam temple. The same donor figures in a record from Tiruppukkuḷi in the Conjeevaram taluk (No. 19 of 1899), wherein it is stated that he built a *maṭha* for the welfare of the arms of Perumāl Kulaśēkhara. A benedictory verse in honour of Kōyilponmēynda-Perumāl Sundara-Pāṇḍya is also found in it. This person is mentioned again in No. 176 of 1916 and in Nos. 592 and 614 of 1907 from Nandalūr in the Cuddapah district dated in the 11th year of Jaṭavarman Sundara-Pāṇḍya, whose 9th and 10th

years corresponded respectively to the cyclic years Pārthiva and Vijaya i.e., in the time of the king of that name whose date of accession was A.D. 1276. In No. 425 of 1911 from Lēpāka in the Cuddapah district dated in the 13th year of a Māṇavarman Sundara-Pāṇḍya, probably the second of that name whose initial date was A.D. 1238, the chief Pallavarāyaṇ of Tuñjalūr is again mentioned. Thus

The officer Pallavarāyaṇ of Tuñjalūr.

this officer may be considered to have flourished in the reigns of the four kings

Māṇavarman Sundara-Pāṇḍya II (A.D. 1238), Jaṭavarman Sundara-Pāṇḍya I (A.D. 1251), Māṇavarman Kulaśēkhara I (A.D. 1268), and Jaṭavarman Sundara-Pāṇḍya II (A.D. 1276) covering a period from A.D. 1238 to 1287, which though rather long, is not impossible. The *Kōyilolugu*, however, ascribes the construction of this *matha* as well as that of Sēraṇ-maṭham and Laṅkēsvaraṇ-maṭham to a certain Paḷlikoṇḍasōlaṇ, but in view of the information contained in this record, the statement made in the *Kōyilolugu* has to be set aside as incorrect. Maṇavālamāmuṇi, the Vaishṇava *āchārya* of the Tenkalai sect, who flourished early in the 15th century, appears to have stayed at this *matha* and to have expounded his teachings. An image of this *guru* is being worshipped in it and a few mural paintings on its walls depict some incidents in the *āchārya*'s life. It is on this account that this *matha* is now called Maṇavālamahāmuṇi-maṭham. It may be mentioned that the *vimāna* and a *maṇḍapa* of the Nammālvār temple at Kapilā-tīrtham in Tirupati were also constructed by the same chieftain Pallavarāyaṇ (*Tirupati Dēvasthānam Report*, p. 77).

Of the nine records of Jaṭavarman Sundara-Pāṇḍya without any distinguishing epithets (Nos. 12, 18 to 21, 29, 158, 177 and 209), the majority comes from Śrīraṅgam. From the long Sanskrit inscription engraved on the walls of the Raṅganātha temple here, it can be surmised that Jaṭavarman Sundara-Pāṇḍya I (accn. A.D. 1251) captured Śrīraṅgam from the Hoysala Sōmēsvara described as 'the Moon of the Kaṇṇāṭa family,' who also probably lost his life in the encounter. Sundara-Pāṇḍya's lavish benefactions to this temple, justifying the title **Hēmāchchhādanarāja** assumed by him and the several *tulābhāra* ceremonies that he conducted here are noticed in the inscriptions copied from this place in previous years. The *Kōyilolugu* which gives the history of this temple contains some additional personal details as to how Sundara-Pāṇḍya wanted to set up an image of himself in the temple and how, on the opposition of the temple authorities to this, he had to content himself with consecrating an image of god Hari 'made of gold to the tips of the nails' and called after his own name of *Hēmāchchhādanarāja* or *Ponmeynda-Perumāl* (*Ep. Rep.* for 1899, para. 43). This latter image is actually referred to in an inscription (No. 6) of a Tribhuvanachakravartin Sundara-Pāṇḍya without the distinguishing epithet Māṇavarman or Jaṭavarman, which, however, on account of the early regnal year 2 in which it is dated, has to be attributed to a king later than Jaṭavarman Sundara-Pāṇḍya I whose inscriptions dated earlier than the 10th year are not found in this vicinity. Besides this image, Jaṭavarman Sundara-Pāṇḍya I appears to have installed images under the same name in other temples also, as is evidenced by a record (No. 150 of 1904) from Tiruvēndipuram dated in his 14th year.

40. Māṇavarman Kulaśēkhara whose date of accession was A.D. 1268 is represented by one inscription from Śrīraṅgam (No. 7) dated in the 10th year.

Māṇavarman Kulaśēkhara, A.D. 1268.

The astronomical details given in it corresponded to A.D. 1277, December 6. This

record mentions as donor Matituṅgaṇ Taṇiniṇruvenṇra-Perumāl *alias* Āryachakravartti of Chakravarttinallūr in Sevvirukkai-nādu. A chief called Āryachakravartti with the title 'Dēvar' applied to him figures in the reign of this Pāṇḍya king in the Ramnad district (Nos. 110 of 1903, *Ep. Rep.* for 1927-28, para. 23, and No. 21 of 1929). The Singhalese chronicle *Mahāvamsa* says about this chief "that the five brothers who governed the Pāṇḍya kingdom sent to this island, at the head of an army, a great minister of much power who was a chief among the Tamils known as Āriyachakkravartti. And when he landed and laid waste the country on every side, he entered the great and noble fortress, the city of Subhagiri. And he took the venerable tooth-relic and all the solid wealth that was there and returned to the Pāṇḍyan country." The chief mentioned in the present inscription is probably to be identified with his namesake noticed in the *Mahāvamsa* and the title 'Taṇiniṇruvenṇra-Perumāl' applied to him has perhaps some bearing on his exploits in the Singhalese country.

41. Māṇavarman Vikrama-Pāṇḍya is represented by three inscriptions (Nos. 236, 243 and 268), all of which come from the Tirukkoyilur taluk of the South Arcot district. No. 279 wherein the king

Māṇavarman Vikrama-Pāṇḍya, c.A.D. 1283.

is simply called Kōṇēriṇmaikoṇḍāṇ, may

also be assigned to him, from the institution of the service called *Rājākkalnāyaṇ-sandi* after his well-known *biruda* (Nos. 270 of 1913, 386 and 391 of 1902). This inscription is dated in the 8th year and registers a gift of 20 *mā* of forest land in Vallaiappākkam and Geḍilanallūr situated in Pādūrparru, made free of taxes, as *tirunāmatukkāni* to the temple of Agattīsuram-udaiya-Nāyaṇār at Pādūr. Further it mentions the conferment of the title *Rājanārāyaṇa-Brahmārāyaṇ* on Kaṇṇāramudaṇ *alias* Tirukkaivēl-aḷagiya-nambi, a *Śivabrāhmaṇa* of the temple, for improving the condition of the Agastīvara temple, by conducting worship and instituting festivals in it, setting up the processional images of the god and goddess and installing with the help of the villagers other deities therein. From this it may perhaps be inferred that *Rājanārāyaṇa* was also a title borne by this Pāṇḍya king. This *Brahmārāyaṇ* was also given as *taṇḍilakkai* (remuneration for collection of taxes) 10 *mā* of land, which he in turn presented for worship to the processional images set up by himself in the temple. In No. 178 from Irumbai in the South Arcot district dated in the 6th year, the king's name is lost but the title Māra-varman is preserved. Since we find only records of Māra-varman Vikrama-Pāṇḍya (Nos. 191 and 192 of 1902) in this temple, this record also may be assigned to him. This inscription registers the gift of salt-pans to the temple of Mākālamudaiya-Nāyaṇār in the village by the *ūra-var* of Villipākkam *alias* Gaṅgaikoṇḍasōlanallūr in Oymā-nāḍu, a subdivision of Jayaṅkoṇḍasōla-maṇḍalam. Incidentally the record refers to the salt-pans given to the god Tirukkaḷukkuṇṇam-Uḍaiyār, which must refer to the temple at Tirukkaḷukkuṇṇam in the adjacent Chingleput district.

There are two other records of Vikrama-Pāṇḍya (Nos. 211 and 231) without any identifying epithets. They may also be attributed to the same Māra-varman, as definite records of this king are mostly found in this district. Of these No. 231 refers to the gift of taxes by the king for conducting a festival in the temple at Tirukkōvalūr on the day of the asterism of his coronation every month. Among these taxes are mentioned two, namely *abhishēkakaikkāni* and *tulābhāravari*. It may be noted that another record (No. 166 of 1902) of Māra-varman Vikrama-Pāṇḍya from Tirumānikuḷi in the same (South Arcot) district refers to the gift of these taxes among others for a festival to be conducted on the day of the natal star of the king in the month of Āṇi. These two taxes are also enumerated in another record from Paṇayavaram in the same district (No. 437 of 1903) dated in the reign of a Kōṇēriṇmaikoṇḍāṇ, probably a Pāṇḍya king. They were presumably levied for the special expenses connected with the coronation and *tulābhāra* ceremonies performed by kings.

There are two records of Vikrama-Pāṇḍya (Nos. 216 and 267) with the distinguishing title Jaṭavarman, dated in the 7th and 8th regnal years and engraved in characters of the 14th century A.D.

Jaṭavarman Vikrama-Pāṇḍya.

They come from the same Tirukkoyilur taluk. His inscriptions so far known are few in number and his position in the Pāṇḍya genealogy is still uncertain. He must be, however, distinguished from the king of the same name who was placed on the Madura throne by Kulōttuṅga-Chōla III, to whose period the characters of these records cannot be assigned, and a namesake whose 8+14th year corresponded to Śaka 1344, Subhakṛit (No. 124 of 1908), a Tinnevely Pāṇḍya whose records are not found as far north as South Arcot. The records attributable to this Jaṭavarman Vikrama-Pāṇḍya are found at Tiruppukkuḷi (No. 52 of 1900), Achcharapākkam (No. 245 of 1901), Tiruvāmāttūr (No. 54 of 1922) and Poona-mallee (No. 31 of 1911) in the Chingleput district. His highest regnal year so far known is 8. One of his officers was **Sambhukulōttuṅgaṇ Sambhuvarāyaṇ Vīrachampaṇ** (No. 52 of 1900), who also figures in the 12th year of a Māra-varman Sundara-Pāṇḍya from Tiruvottūr (Cheyyar taluk of the North Arcot district) (No. 97 of 1900). This Vīrachampa is perhaps identical with his namesake of the Tiruvallam and Conjeeveram inscriptions (*Ep. Ind.*, Vol. III, p. 70), whose date is known to be Śaka 1236 (=A.D. 1314). But for want of specific evidence, the identity of this Sundara-Pāṇḍya and his place in the Pāṇḍya genealogy cannot, at present, be established.

42. All the 10 inscriptions attributable to Jaṭavarman Vīra-Pāṇḍya come from Śrīraṅgam (Nos. 42 to 50 and 98). Of these five (Nos. 43, 44, 47, 48 and 50) give him his full name, while the remaining records have to be assigned to him from internal evidence. Nos. 47 and 49 both dated in the 10th year of the king refer to the foundation of an *agaram* called **Kaliyugarāma-chaturvēdimāṅgalam** after the name of the king by Valaiviśuvāṇ Periyaperumāl *alias* Kālīṅgarāyaṇ of Kaṭṭikkurichchi, a hamlet of Parāntakanallūr in Mīlalai-kūrṇam, a subdivision of Pāṇḍi-maṇḍalam. Some records of this king

Jaṭavarman Vīra-Pāṇḍya, his title Kaliyuga
rāmaṇ.

in the present collection refer to the acquisition of lands for the settlement of 32 *bhattas* in this *agaram* (Nos. 47, 48 and 50) and others for forming a trunk road (*nāttuperuvali*) which ran through this colony (Nos. 45, 46 and 49). One point of interest stipulated in the formation of the colony was that the sites in it could be sold to one another among themselves, but if necessity arose to sell them outside, they had to be given only to *Bhāgavatas* and to persons of the same *darśana* (No. 42). In the *Kōyilolugu*, the sixth *prākāra* in the Raṅganātha temple at Srīraṅgam called the *Kaliyugarāmaṇ-tiruvīdi* is said to have been the gift of Kaliyugarāmaṇ. This is now called the *Chittirai-vīdi*. High up on each of the four door jambs of the big *gōpura* in the middle of the *Kīl-Chittirai-vīdi* is found the label **Kaliyugarāmaṇ** (No. 98) in Grantha characters of the 13th century A.D. incised above a standing composite image of a *Gaṇḍabhērunda*, having a human body surmounted by two birds' heads facing in opposite directions. As the Hoysala emblem *Gaṇḍabhērunda* is engraved on this *gōpura* and as the style of workmanship in the latticed windows of this *gōpura* is reminiscent of Hoysala art, it seems reasonable to infer that its construction was started by the Hoysala king Vīra-Narasimha. As the magnificent *gōpura* of seven storeys at Jambukēśvaram was constructed by Sōmēśvara (No. 19 of 1891), and as it resembles in workmanship the Kaliyugarāmaṇ-gōpura at Srīraṅgam, it may be inferred that the construction of this latter was commenced by a Hoysala king, probably Vīra-Narasimha, and was perhaps completed by Vīra-Pāṇḍya during his occupation of Srīraṅgam. It may also be noted that the figures of two fishes with an *aṅkuśa* in between are sculptured in relief on two of the ceiling beams of this *gōpura* testifying to the Pāṇḍya collaboration in its completion.

In two records of the king reference is made to an *agrahāra* founded by a certain Tuppa-Nāyakkar (Nos. 44 and 50) who perhaps was identical with the horse-dealer of Nallūr in Malai-maṇḍalam, figuring in a record of the 2nd year of the Hoysala king Vīra-Rāmanāthadēva (No. 67 of 1892).

43. Some inscriptions of Jaṭavarman Sundara-Pāṇḍya secured from Srīraṅgam refer to the foundation of an *agrahāra* called Kōḍaṇḍarāma-chaturvēdimāṅgalam

Jaṭavarman Sundara-Pāṇḍya (A.D. 1303), his surname Kōḍaṇḍarāma.

after the king's name, at Tiruvarāṅgam-Tiruppati i.e., Srīraṅgam, where he is stated to have settled 208 *bhattas* and erected

therein a temple for god Viṣṇu (Lakshmī-Nārāyaṇa-Perumāl; No. 18) which perhaps was named as Kōḍaṇḍarāma-Perumāl after his surname (No. 19). Since the title **Kōḍaṇḍarāma** was assumed by Jaṭavarman Sundara-Pāṇḍya born in the asterism Pushya, the king has to be identified with the one whose date of accession was A.D. 1303 (*Ep. Rep.* for 1918, Part II, para. 50) and not with any other Jaṭavarman Sundara-Pāṇḍya whose asterisms were different. One of the officers of Sundara-Pāṇḍya at Srīraṅgam was Neṭṭūruḍaiyāṇ Kāliṅgarāyaṇ figuring in Nos. 19, 20, 21, while a worshipping (*Srīpādaśēvai-pannum*) priest named Āsūri Lakshmaṇa-Bhaṭṭa-Sōmayājiyār of Kaṇṇudai-chaturvēdimāṅgalam in Pāchchil-kūṛam, a subdivision of Rājarāja-vaṇaṇḍu is mentioned in No. 12. The foundation of another Kōḍaṇḍarāma-chaturvēdimāṅgalam after the name of the king is referred to in a record from the South Arcot district (No. 209) from Veṅgūr, which registers a sale of land to the Brahmans colonising that settlement by the **Bhūmiputtirar** alias *Nattamakkaḷ* who had enjoyed the tenancy right of the village. These *Nattamakkaḷ* belonged to the Vellāḷa community as can be seen from the *praśasti* which is found as preamble in some of their records, especially the one from Tirukkōyilūr (No. 117 of 1900). It may be remarked that the Pāṇḍya king Vīra-Pāṇḍya (No. 75 of 1903) who also bore this surname was a patron of this agricultural community. From the present inscription it looks as if the community had a corporate existence, and acted in that capacity in selling the lands to the *Bhattas* of the *agaram*, and in setting it apart for the maintenance of the *Pugalālaiyaṇ* alias *Bhūmiputtiraṇ-tirumaṇḍapam* in the same village. This body also bore the name of *Chitramēli-periyaṇāṭṭār*, apparently from the plough-share which they worshipped and which was also adopted by them as their standard.

44. The records of Māṇavarman Kulaśēkhara from Srīraṅgam are invariably dated in the 2+1st year, and relate to purchase of several bits of land made by the *Bhattas* of Kōḍaṇḍarāma-chaturvēdimāṅgalam. Since this settlement was formed in the time of Jaṭavarman Sundara-Pāṇḍya whose date of accession was A.D. 1303 as mentioned above, the Kulaśēkhara of these inscriptions must be identified with the one who counted his regnal years from A.D. 1314. Since these records as well as those of Jaṭavarman Sundara-Pāṇḍya relating to the same

Māṇavarman Kulaśēkhara II, A.D. 1314.

chaturvēdimāṅgalam are all engraved, one in continuation of another, it is possible that all these documents relating to this *agrahāra* were engraved in the 2+1st year of Māṇavarman Kulaśēkhara.

45. Two inscriptions of Parākrama-Pāṇḍya without any distinguishing epithet come from Villiyaṇūr near Pondicherry (Nos. 187 and 189). No. 189 dated in the 6th year, refers to the institution of a service in the temple of Tirukkāmīsuram-Uḍaiyār at Villiyanallūr, a hamlet of Oḷugarai *alias* Kulōttuṅgaśōlanallūr in Māttūr-nāḍu, a subdivision of Jayaṅḡḇa-śōla-maṇḍalam, by the king's *ammāṇ* (maternal uncle) **Kulaśēkhara Mahābali-Vānarāyar** in his own name. The Parākrama-Pāṇḍya of our record is probably to be identified with Māṇavarman Parākrama-Pāṇḍya, whose initial date, according to No. 113 of 1900, was A.D. 1333-34, since inscriptions of an earlier Jaṭavarman Parākrama-Pāṇḍya are not found in the South Arcot district. The donor Kulaśēkhara Mahābali-Vānarāyaṇ is styled '*Pillai*' in a record of the 26th year (c. 1322 A.D.) of Jaṭavarman Vīra-Pāṇḍya (No. 430 of 1907).

46. A damaged record of Kōṇērīnmaikondāṇ from Śrīraṅgam (No. 51) refers to the foundation of a colony called Sundarapāṇḍya-chaturvēdimāṅgalam after the name of the king's elder brother (*aṇṇālvī*). This record and the subsequent two inscriptions (Nos. 52 and 53) which are connected with the present inscription are signed by Periyāṇ Sōlaimalaichchokkan Tonḍaimāṇ of Tūṇjalūr in Miḷalai-kūrṇam, a subdivision of Pāṇḍi-maṇḍalam. The first inscription (No. 51) records a tax-free gift of land by the king to the temple of Vēdanārāyaṇa-Perumāl at Tirunārāyaṇapuram in Allakarai-nāḍu which is evidently the village of the same name in the Musiri taluk of the Trichinopoly district. A certain Sōlaimalaichchokkan Tonḍaimāṇ of Aṇikkudi in Miḷalai-kūrṇam figures as donor in a record of Māṇavarman Vīra-Pāṇḍya (No. 27 A of 1903; *S. I. I.*, Vol. VIII, No. 300) of the initial year A.D. 1334. If he is the same as the donor in our records we may assign these (Nos. 51, 52 and 53) also to the same **Vīra-Pāṇḍya**, who, as stated above (No. 51), had an elder brother named **Sundara-Pāṇḍya**.

THE HOYSALAS.

47. The Hoysala records in the year's collection come mainly from Śrīraṅgam and Jambukēśvaram in the Trichinopoly district.

No. 69 from Śrīraṅgam is dated in Saka 1154, with other astronomical details giving the English equivalent A.D. 1232, April 6, Tuesday. It registers a gift of

land for offerings to god Śrīraṅganātha by a certain Śrīrāma-Bhaṭṭa of the Bhāradvāja-gōtra, who is described as the priest worshipping in the temple of Kṛishṇa (Kulālūḍiṇa-Pillai), which had been built at Dōrasamudram by Umādēvī, the queen of Ballāḷa (II). In a Sanskrit verse at the beginning of this inscription it is stated that this Śrīrāma-Bhaṭṭa, son of a great teacher of Kuruhapura, was proficient in mantric lore and that he was an ardent Vaishṇava. He is said to have lived in the time of king Narahari-bhūpāla *i.e.*, **Narasimha**, who bears the title 'Chōlēndra-pratishṭhāguru', and this has reference to the help rendered by him to king Rājarāja III earlier in his reign against the Pāṇḍya king and the Pallava Peruṅṇiṅgaḍēva I. In the fifth *prākāra* of the Śrīraṅgam temple itself there is a highly ornate shrine of Vēnugōpāla-Kṛishṇa, with sculptures and figurines resembling Hoysala work but with no inscriptions on its walls. It is possible that this shrine came into existence during the period of the Hoysala occupation of Śrīraṅgam and its environs.

48. The several records belonging to Vīra-Sōmēśvara copied in this as well as in the previous years come mostly from Jambukēśvaram. We know that Vīra-

Sōmēśvara settled himself in the south with his capital at Kaṇṇaṇūr-koppam, five miles to the north of Śrīraṅgam. As he was an ardent Śaivite, the Jambukēśvaram temple was the recipient of his royal patronage, as testified to by his numerous epigraphs found engraved on its walls, which mention also the names of several shrines which were erected in this period. The beautiful seven-storyed *gōpura* on the east side was completed by him, as indicated in No. 19 of 1891. As the Pāṇḍya emblem of two carps flanking an *aṅkuśa* is found sculptured in relief on the inner face of its two main ceiling beams, it is evident that the construction of this *gōpura* was begun by a Pāṇḍya king, probably Māṇavarman Sundara-Pāṇḍya I of A.D. 1216, and that it was completed by the Hoysala king. Sōmēśvara's records are not found at Śrīraṅgam, the famous Vaishṇava centre, close to

Jambukēśvaram; and this justifies the remark made in the opening verse of the Śrīraṅgam inscription of Jaṭāvarman Sundara-Pāṇḍya I (*Ep. Ind.*, Vol. III, p. 14) that Sōmēśvara had 'reduced to a pitiable state the lotus-pond of Śrīraṅgam'. His records are prefaced by the usual historical introduction beginning with 'Svasti samasta-bhuvanāśraya' etc. and range in date from the 2nd to the 27th year; but as noted already in *A. S. R.* for 1909-10, p. 156, no records from the 9th to the 20th years of his reign have come to light here and none even in this year's collection. No. 120 dated in the 4th year refers to an assignment of paddy accruing from two villages for the conduct of worship in the temple of Saṅkara-Nāyaṇār in the fourth *prākāra* of the temple of Tiruvāṇaikkā-udaiya-Nāyaṇār. It is not known if the shrine situated on the bund of the temple tank to the east of the main temple is identical with the shrine of Saṅkara-Nāyaṇār referred to above. In another record dated in the third year of his reign, the king instituted a festival called Vīra-Sōmēśvaraṇ-tirunāl in his name in the Jambukēśvaram temple (No. 121) and made munificent endowments for it. In No. 119 of this year and in other records copied in previous years (No. 18 of 1891) the names of several **Hoysala shrines** which came into existence in this period are mentioned *viz.*, (1) Vallālīśvaram, built in memory of the king's grandfather Ballāla II in the northern suburb of Tiruvāṇaikkā, (2) Padumalīśvaram, built in the name of his grandmother Padmalādēvī (No. 495 of 1914) and (3) Sōmalīśvaram erected as a *pallippadai* at Pur[ō]śaikkudī in Pāchchir-kūrṇam in Rājarāja-vaṇaṇḍu over the remains of Dēviyār Sōmaladēviyār (No. 124). (4) In the 22nd year of the king (No. 118), another shrine named Tyāgavinōdīśvaram was built by a certain Tyāgapperumāl of Kalvakkūr in the north side of the third *prākāra* of the temple at Tiruvāṇaikkā. (5) Another temple named Prasannīśvaram may also have come into existence in the time of the king bearing the title Rājākkaḷnāyaṇ, probably Hoysala Rāmanātha (No. 92 of 1910). (6) Nos. 122 and 123 refer to the gift of land made for the merit of Kāladēvī, the mother of Sōmēśvaradēva, to the temple of Pōsalīśvaram-Uḍaiyār, probably the one at Kaṇṇanūr (No. 18 of 1891) which was built for her merit. Thus we see that the reign of Sōmēśvara was a period of great architectural activity, but the structures that were built in this locality exhibit poor quality of local craftsmanship without the high ornateness that is generally associated with Hoysala art. All records of Sōmēśvara contain at the end the sign-manual of the family, namely, 'Malaparolḡanda' engraved in Kannaḍa characters.

As regards the shrine of Sōmalīśvaram-Uḍaiyār referred to above, it may be noted that there were three royal personages in the Hoysala family bearing the name **Sōmaladēvī**, *viz.* (1) the queen of Narasimha II (*S. I. I.* VII, No. 1043), (2) the sister of Narasimha (*Ep. Carn.*, Vol. IX, Intro. p. 21) and (3) the queen of Sōmēśvara who died in A.D. 1253 (Bangalore Museum Plates); but as a Sōmaladēvī is referred to as living, in a record of the 25th year (No. 22 of 1891), probably of Rājarāja III, No. 1 above was probably the lady in whose name the *pallippadai* shrine was built. In para. 33 above we have noticed a Dēviyār Sōmaladēviyār in a record of Rājarāja III, and it has been surmised that she was a Hoysala princess married into the Chōla family. She was probably identical with No. 2 mentioned above and that was the reason why Vīra-Narasimha espoused the cause of Rājarāja III.

49. Rāmanāthadēva (A.D. 1255-95) is represented by a few inscriptions from Śrīraṅgam. In two of them (Nos. 62 and 65) one of his consorts named Kamalādēvī, daughter of Ariya-Pillai, one of the

Rāmanāthadēva.

pradhānis of the king, is mentioned as having made a gift of land for providing a flower-garden to god Raṅganātha at Śrīraṅgam, for the collective merit of herself and her daughters Periyataṅgi Irāi-akkaṇ and Vichchannaṇ, while No. 64 mentions another daughter of the general, named Sōmaladēvī (Chikka-Sōmaladēvī of No. 26 of 1891), who made a similar endowment of land for a flower-garden on behalf of her daughter named Śiruttaṅgi.

Of much importance is the incomplete inscription dated in the 3rd year of the king's reign (No. 80), which is engraved on a slab of stone set up in front of the

An *arōgyasālā* of his time in the Śrīraṅgam temple.

Dhanvantari shrine in the fourth *prākāra* of the Raṅganātha temple. It registers a gift of land by Chaṅgadēva Siṅgaṇṇa-Daṇḍa-nāyaka, the *pradhāni* of the king, to his physician Garuḍavāhana-Bhaṭṭa, for maintaining a *sālai* (hospital) in the *tirunaḍaimāḷigai* to the west of the north *gōpura* in the fourth *prākāra* of the temple. This land was situated in Muminuḍi-sōla-chaturvēdimāṅgalaṁ in Viḷā-nāḍu, a subdivision of Pāṇḍikulāśani-vaṇaṇḍu

The village may be identified with Mummudiśōla-maṅgalam in the Lalgudi taluk of the Trichinopoly district. The recipient of the gift was a certain **Garuḍavāhana-Bhaṭṭa** who is described as the *rakshaka* of the Hoysala general and who appears to have been conducting a *śālai* even from earlier times. In another inscription (No. 81) engraved on a different slab near this dated in Śaka 1415 (=A.D. 1493), it is mentioned that this *ārōgyaśālā* suffered damage during the *vānam* (Muhammadan raid), and that a descendant of this Garuḍavāhana, called Śrīnivāsa and also surnamed Garuḍavāhana, repaired this hospital and installed an image of **Dhanvantri-Emberumān** in it. This rare image of

Garuḍavāhana-Bhaṭṭa and the Dhanvantari shrine at Śrīraṅgam.

Dhanvantri is still in existence in a shrine in the fourth *prākāra* of the temple.

A mutilated image of Dhanvantari kept in the *gōpura* at Chidambaram has been noticed in *Ep. Rep.* for 1935-36, page 94. The earlier Garuḍavāhana is stated to have composed a *prabandham* called *Raṅgaghōṣaṇai*, which is not extant now. The Garuḍavāhana figuring in the record of Śaka 1415 may be identified with the author of the *Divyasūricharitam*, a hagiological *kāvya* in Sanskrit narrating the lives of the Vaishṇava Ālvārs and Āchāryas.

A Brahman merchant belonging to the foreign (*paradēśi*) Sāvāsī-vyāpārī community called Sākala-Bhaṭṭa, son of Āhala-Bhaṭṭa of the Sākala-gōtra, figures in No. 70 dated in the 8th year of Rāmanātha as the donor of a flower-garden to god Raṅganātha. The *Sāvāsīs* are mentioned in inscriptions of the Bombay Karnatak as having migrated from Kāśmīra, but they do not figure there as merchants.

50. As the Hoysala kings generally patronised the Śaiva cult, several Śaiva *mathas* came into existence during their period. One such *matha* existing at Jambukēśvaram is known from No. 125, a record of the 2nd year of Vīra-Rāmanāthadēva

Two Śaiva teachers of his time.

which states that **Gautamaśiva-Rāvalar**, a disciple's disciple (*prāśishya*) of the great Śaiva teacher Svāmīdēva, is said to have purchased a site for building a *matha* at Jambukēśvaram. This Svāmīdēva is probably identical with the teacher of the same name figuring in the Ārpākkam record of the 12th year of the reign of Rājādhiraṇḍa II (No. 20 of 1899). Another Śaiva *guru* named Tatpuruṣaśiva of the Lakshādhyāya-santāna is mentioned in another Hoysala record in this temple (No. 21 of 1891).

THE VIJAYANAGARA KINGS.

51. The Vijayanagara records come mainly from the Trichinopoly and South Arcot districts, while three Telugu records from the Cuddapah district were also copied during the year.

The earliest member represented is Kampana, whose record (No. 162) dated in Parīdhāvi corresponding to Śaka 1294 (=A.D. 1372-73) comes from Kannanūr, the quondam capital of the Hoysalas in the Trichinopoly district. It states that the

Kampana II.

temple of Pōsaliśvaram-Uḍaiyār which, we know, had been constructed by Vīra-Sōmēśvara in the middle of the 13th century A.D., was demolished up to the *adhāraśilai* and converted into a mosque by the Muhammadans during their occupation of this region, and that after Kampana's conquest of the Muhammadans, the temple was again opened for worship. The *Kōyilolugu* (p. 104) also refers to the fact that the stones of the *prākāra* walls of the Kannanūr temple had been used by the Muhammadans for constructing fortifications for their garrison.

52. Of Sāluva Maṅgu, the general of Kampana II, there is a record from Villiyaṇūr dated in the cyclic year Sādhāraṇa, which corresponded to Śaka 1292 (No. 191). He is called Mahāmaṇḍalēśvara

Sāluva Maṅgu.

Sāluva Maṅgudēva-Mahārāja, Tribhu-

vanarāya-Gaṇḍaragūḷi, Dakṣiṇa-suratrāṇa, Tribhuvanarāya-sthāpanāchārya and **Sambhuvarāya-sthāpanāchārya**. In the record Sāluva Maṅgu, makes a grant of 12 *mā* of land to be enjoyed as *tirumāmattukkāṇi* by the temple of Tirukkāmīśvara-ramuḍaiya-Nāyaṇār at Villiyaṇallūr in Oḷugaraiparṇu. How far Sāluva Maṅgu was directly responsible for the establishment of Sambuvarāya is not clear, but we know that Gaṇḍaragūḷi Mārāya-Nāyaka, son of Sōmaya-Dannāyaka, captured Veṇṇumaṅkoṇḍa-Sambuvarāya and took Rājagambīraṇmalai. It is evident that Sāluva Maṅgu must have taken part in this campaign, so as to merit the title. The title appears, however, to have been assumed by later members of the Sāluva family, namely, Sāluva Tirumalaidēva-Mahārāja in Śaka 1370, Prajāpati (wrong) (No. 448 of 1922), and Sāluva Saṅgamadēva-Mahārāja in Śaka 1403 (Nos. 593 and 594 of 1902), by virtue of family pride, for the Sambuvarāyas had ceased to exist as a ruling power by this period.

It may be pointed out that the title *Sambuvarāya-sthāpanāchārya* is also borne by *Mahāmaṇḍalēśvara Sāvanadēva-Mahārāja* in two records from Villiyanūr (Nos. 195 and 196) dated in the cyclic year *Prabhava* and *Pramādi*, corresponding respectively to Śaka 1309 and Śaka 1321 in which he is also given the titles *Mēdini-mīsaragaṇḍa* and *Kattāri-Sāluva*. They register a remission of taxes granted by the king in favour of the temple of *Tirukkāmīśvaram-udaiya-Nāyanār* at Villiyanallūr. He is probably identical with the prince referred to as the 'Kumāra' of Bukka in inscriptions found at *Tiruvaiyāru* (Tanjore district) dated in Śaka 1303 (No. 253 of 1894) and *Puñjai-Pugalūr* (Coimbatore district No. 350 of 1928) in this period. Both these records from Villiyanallūr end with the name 'Hariharanātha' in Telugu characters which probably stands for the royal sign-manual.

53. From the same village come three records of **Ariyana-Udaiyar** (Harihara II) dated in Śaka 1301 (Nos. 183 and 184) and Śaka 1303 (No. 194); of which Nos. 194

Harihara II.

and 183 refer to the institution by the king of a festival in the temple of *Tirukkāmīśvaram-udaiya-Nāyanār* in the month of *Paṅguni*, when the god was taken out to the sea for bath. The expenses of this service were met by an endowment of 10 *mā* of land, made tax-free, and by the assignment in favour of the temple, of the *vāl-vari* due to the king. In the *Ep. Rep.* for 1932-33, p. 71, it was remarked that the exact nature of the tax *vāla-vari* was not known; but from No. 194 it is clear that it must be taken as **vāl-vari** and that it was a tax levied on animals, the rates in the time of Harihara II being $\frac{1}{2}$ *panam* on cows, $\frac{3}{4}$ *panam* on she-buffaloes and $\frac{1}{8}$ *panam* on sheep. The other inscription of the king (No. 184) registers a gift of land for maintaining a perpetual lamp by *Araiyan Malaippillai alias Tennāttaraiyan*, a merchant of *Ulundai* (i.e.,) the modern *Ulundūrpet*.

54. An incomplete record in Sanskrit prose (No. 54) from *Śrīraṅgam* belongs to the time of **Virūpāksha II** who is described as the son of Harihara II and *Mallām-*

Virūpāksha II.

bikā and the *dauhitra* of *Rāmadēva-Mahārāja* of the *Yādavakula*. The *Śoraikkāvūr* plates and the *Ālampūṇḍi* grant of *Virūpāksha* are not consistent as to the relationship of *Virūpāksha* with *Rāmadēva*. This *Rāmadēva* cannot be identical with the *Yādava* king *Rāmachandra* who ruled between 1271 and 1309 A.D., because Harihara II (A.D. 1377-1404) could not possibly have been his son-in-law, and Dr. Hultsch has thrown out a suggestion that perhaps the *Yādava Rāmachandra* had a son named *Rāma-bhūpati*. The present inscription does not help to solve this point, as it simply states that *Virūpāksha* was the *dauhitra* of *Rāmadēva-Mahārāja*, who is called 'Yādavakula-kamala-mārttaṇḍa.' *Virūpāksha* is herein styled *Rājā Virūpāksha*, but special significance is perhaps not to be attached to the title *Rājā* (king), for no records of his as king are found in the Tamil districts. In this as well as in the other records noted above, he claims victories over the *Chōla*, *Tuṇḍira* and *Pāṇḍya* territories and is stated to have invaded *Ceylon* also. In the course of his southern campaign it is possible that *Virūpāksha* paid a visit to *Śrīraṅgam*; but from this incomplete record we cannot say what his donation to this temple was. It may perhaps have been the gilding of the temple claimed for him in the *Śoraikkāvūr* plates. In the present epigraph the king is said to have visited the *guru Vidyāranya* whom he appears to have consulted as to the best means of acquiring merit. As *Vidyāranya* died in A.D. 1386 (*Mys. Archl. Report*, 1916, p. 56) this visit must have occurred before this date. The high position which *Vidyāranya* held in the *Vijayanagara* court is known from several records. He was also the special *guru* of Harihara II himself (*Mys. Archl. Report*, 1933, p. 23).

55. A record from *Vaṇṭyāla*, a hamlet of *Perdūru* in the South Kanara district, belongs to Bukka, son of Harihara II, and is dated in Śaka 1328, *Vyaya*, (=A.D.

Bukka II, Śaka 1328.

1406, August). The king is stated to have been ruling from *Vijayanagara*, while his governor at *Bārakūru* was *Bāchappa* of *Goa*. This *Bāchappa* or *Bāchanna-Oḍeya* was a governor of *Maṅgaḷūru* and *Bārakūru* *rājyas* for three years under *Dēvarāya I* (No. 609 of 1929-30). The present inscription records a gift of the village *Bramhāra* in *Bārakūru-nāḍu* and certain incomes from other villages including *Kanyāna*, *Pentama* and *Beḷamji* to **Purāṇika Kavi Kṛṣṇa-Bhaṭṭa** of *Śrīṅgēri*, for the renovation and maintenance of a library (*pustakabhaṇḍāra*) belonging to the *Śrīṅgēri-maṭha*, when **Narasimha-Bhārati-Voḍeya** of *Śrīṅgēri* who probably succeeded *Vidyāranya-tīrtha*, was its pontiff. This *guru* is also

referred to as the donee in another record (No. 369 of 1927) from the Kundapur taluk dated in the same year. Kavi Kṛṣṇa-Bhaṭṭa's son named **Kavi Saṅkara-**

Kavi Kṛṣṇa-Bhaṭṭa and his son Kavi Saṅkara-Bhaṭṭa, Librarians of the Śrīṅgēri-maṭha.

Bhaṭṭa figures in another record (No. 284) from the same village dated in Śaka 1354, Virōdhikṛit (=A.D. 1431) which registers

a gift of land made to him by Chandapa, governor of Bārakūru and Tuḷu rājyas, under the orders of the king Dēvarāya-Mahārāya ruling from Vijayanagara. This governor is already known from other records copied in this locality. It is learnt that the descendants of this Kavi Kṛṣṇa-Bhaṭṭa have been in charge of the *pūjā* of the Sivaliṅga installed at the place where Vidyātirtha, the *guru* of Vidyāraṇya, attained *samādhi*.

These two records are important for their mention of the existence of a library attached to the Śrīṅgēri-maṭha. As the propagation of learning was given attention to by the schools and Vēdic seminaries attached to religious institutions, and as the Śaiva and other religious organisations also co-operated in the dissemination of knowledge, well-equipped libraries containing many manuscripts must have been maintained by these institutions. An earlier reference to a library (*Sarasvatī-bhāṇḍāra*) occurs in a record of the Western Chālukya king Āhavamalla I of the 11th century A.D. (*Hyderabad Archaeological Series*, No. 8, p. 7).

56. No. 113 from Jambukēśvaram is dated in Plavaṅga, in the reign of Vīrapratāpa **Dēvarāya-Mahārāya**. This year must have corresponded to Śaka

Dēvarāya II (Śaka 1349), enquiry into cases of coercive taxation.

1349 in the reign of Dēvarāya II. It gives us an idea as to how the high-handed action of the officers in the matter of collection of

some taxes was checked. The officers were generally remunerated for their services by grants of land, and by the levy of some special taxes from the people, such as *adhikāri-jōḍi*, *adhikāri-pōṇ*, *rāyasa-varṭṭanai*, *pradhāni-jōḍi*, etc., for their maintenance. From a record from Tiruvaṇṇāmalai (No. 565 of 1902) we learn that a *pradhāni* was in receipt of the taxes *kaiṇṇilai*, *kiraiyam*, *ūliyam* and *uluppai*. When abuses in the collection of taxes were brought to the notice of the king they were immediately rectified. According to the present record, the Māhēśvaras, evidently of the temple of Jambukēśvaram, and one Marudavaṇa-śivaṇ, brought to the notice of the king that in the *sarvamānya* lands belonging to the Śiva and Viṣṇu temples in the Tiruchchirāppaḷli, Sōḷa-maṇḍalam and Vaḷudilampattu rājyas, the *adhikāris* and *sēnabōvas* were harassing the people by levying *jōḍi* and *kāṇikkai* for choultries and other taxes, besides the legitimate *vibhūti-kāṇikkai* due to the king, with the result that the tenants left their holdings and migrated elsewhere, and worship in the temples had consequently to stop. On the petition of the people that the old state of things should be restored, the king sent an order to his officer Sirupparaśar and deputed two agents (*taravukkārar*) Bukka and Timma, to the effect (1) that the income from *deivattāṇa* (*dēvasthāna*) (lands), after paying the *vibhūti-kāṇikkai* due to the king, should be enjoyed by the respective temples and that worship, service and festivals in them should be conducted through the respective *Sthānikas* and *Māhēśvaras*; (2) that the *adhikāris* and *sēnabōvas* should undertake not to levy from these lands *aṅgaśālaigal*, *vetṭi*, *vēkāḷi*, *kāḍuvetṭu* and *amañji*; (3) that the temple at Tiruvidaimarudūr should continue as *sarvamānya* and that the Māhēśvaras, evidently of that temple, should be entrusted with the conduct of worship, services and festivals therein, as in the time of Bhūpati (who was probably identical with his predecessor, the son of Bukka II who ruled from A.D. 1326 to 1422); (4) that as one Tripurāda-śivaṇ and Piraśūḍi-śivaṇ had represented that the temples at Tirumadukkam situated in Karukkarāya-parṇu, a subdivision of Sōḷamaṇḍalam, and Kuṇṇamāligai situated between the two rivers in Vaḷudilampattu had ceased to function, they should get back their old lands and that Marudavaṇa-śivaṇ should be entrusted with the conduct of worship, services and festivals in them; and (5) that this order should be filed in the ledgers (*kaṇakku*) and a copy of it issued to the *Tāṇikas* and the *Māhēśvaras* (of the respective temples) as a letter of authority to them. This Sirupparaśar to whom the order was sent was the governor of Paḍaivīṭṭu-rājya about Śaka 1353 (No. 497 of 1926). His son Viṭṭhaṇaṇ is said in a record from Śrīraṅgam (No. 96) dated in Śaka 1366, Raktākṣhi, to have built the big car-pavilion (*tēr-maṇḍapam*) for the god Raṅganātha.

An undated record from Jambukēśvaram (No. 134) refers to the construction of the *tirumadil* and of the southern entrance into the fourth *prākāra* of the Jambukēśvara temple at Tiruvāṇaikkā by **Anṇa Chaundappa-Uḍaiyar**, son of Ādittarasar. From an inscription (No. 143 of 28-29), at Mummudiśōḷamaṇḍalam, a suburb of Lālguḍi, we know that this chief lived in this locality in about Śaka

1358, in the reign of Dēvarāya II. The benefactions of a certain chief called Anna Vāṇḍappa-Uḍaiyar or Anṇappa-Uḍaiyar with dates Śaka 1355 and 1358 are enumerated in the *Kōyilolugu*, and he is probably identical with the chief mentioned in the present inscription, his name having been wrongly spelt as such by the author of the *Kōyilolugu*.

57. A Telugu copper-plate grant (No. 11) from the Śrīraṅgam temple secured this year and engraved in late characters purports to have been issued in Śaka 1370, Vibhava, in the reign of king **Dēvarāya-Harihararāyal-ayyagāru** (*i.e.*) Harihara, son of Dēvarāya, ruling from Ghanagiri-nagara. It records the gift of

A spurious (?) grant of Harihara, son of Dēvarāya I. house-site, lands, etc., to **Sīṅgapirān-Vādhūladēsika** son of **Śrīraṅgarāja**

by Viśvanātha-Nāyaka, son of Kotigam Nāgama-Nāyaka and grandson of Venkaṭādri-Nāyaka of Garikapāḍu (Guntur district), while administering the Madura-rājya under the king. Viśvanātha-Nāyaka, son of Nāgama-Nāyaka and the first of the Madura Nāyaka rulers reigned in Madura from A.D. 1529 to A.D. 1564 and as such, the statements made in the present copper-plate dated Śaka 1370 (=A.D. 1448) stamp it as suspicious. It may also be mentioned that Viśvanātha-Nāyaka is stated to have hailed from Kāñchīpuram in Tondai-maṇḍalam in a record from Peruṅguḷam in the Tinnevely district (*Ep. Rep.* 1932-33, para. 58). There was, however, a Harihara, son of Dēvarāya ruling as governor in the present Coimbatore district with records ranging from Śaka 1326 to 1336. (*Ep. Ind.*, Vol. XVI, p. 222, No. 664 of 1904 and 132 of 1909).

58. Praudhadēvarāya-Mahārāya, son of Mallikārjunadēva-Mahārāya, 'who witnessed the elephant hunt' is mentioned as ruler in Śaka 1392, in a record from

Praudhadēva-Mahārāya. Jambukēśvaram (No. 106). Rājasēkhara-Mahārāya (No. 4 of 1896) and Dēvarāya-

Mahārāya (Śaka 1405) (No. 309 of 1919) are mentioned as sons of Mallikārjuna. In No. 275 of 1928-29 from Gōpurāpuram in the South Arcot district, Bhujabala Timmaiya-dēva-Mahārāya is also called Kumāra, a son (?) of Mallikārjuna, who was the son of Dēvarāya-Mahārāya. As it is known that Bhujabala Timmaya was the son of Sāluva Narasiṃha who was not connected with the previous dynasty, the word 'Kumāra' does not appear to connote any filial relationship. A record from Anbil dated in Śaka 1408 notices a Virapratāpa Dēvarāya-Mahārāya Virupāksharāya Praudhadēva-Mahārāya. (No. 593 of 1902). While discussing this record, the late Mr. H. Krishna Sastri concluded that in all probability, Virupāksha left two sons, of whom one was Padea Rao (Praudhadēvarāya) so named after his grandfather Mallikārjuna Immaḍi-Praudhadēvarāya (*Arch. Sur. Rep.* for 1907-08, p. 253).

Further, Śaka year 1392, which is also the year quoted in the present record, falls in the reign of Virupāksha, son of Dēvarāya 'who was pleased to witness the elephant hunt' (No. 39 of 1890). This title 'who was pleased to witness the elephant hunt' is also applied to Praudha-Virupākshadēva-Mahārāya, *i.e.*, Virupāksha, in a record from Śrīmushṇam (No. 269 of 1916) in Śaka 1393. Praudhadēvarāya mentioned in the present inscription (No. 106) may be identified with Virupāksha, son of Mallikārjuna.

On page 400 of his *Historical Inscriptions of Southern India*, Sewell notes a Virupāksha III as the son of Dēvarāya II and brother of Mallikārjuna, and a Praudhadēva as the son of Virupāksha, apparently on the strength of No. 593 of 1902 from Anbil quoted above. Since Mallikārjuna had himself the name of Dēvarāya, it may also be considered that this Virupāksha was the son of Mallikārjuna, and that he had the other name of Praudhadēvarāya also and that Sāluva Narasiṃha usurped the Vijayanagara kingdom from him. After the usurpation, this Virupāksha *alias* Praudhadēva appears to have removed himself to the west coast, and to have wielded some authority there as already suggested in *Ep. Rep.* for 1931-32, para. 39.

The present inscription records a sale by public auction of a house-site and the accountancy-right in the temple of Tiruvānaikkā-uḍaiya-Nāyaṇār for 400 *Vīrachampan-kuligai* to Perumbārkiḷān Pagavaṇār Āṇḍaperumāl of Kai[ta]vanallūr in Tondai-maṇḍalam by the *Nālukkottu-tāṇattār* of Tiruvānaikkā in Vilāvaṛāvidi-valanāḍu, a subdivision of Pāṇḍikulāśaṇi-valanāḍu 'on the southern bank'. The hereditary office of accountant (*kottu-kaṇakku*) had been hitherto in the enjoyment

of the sellers, which they now sold away with its perquisites in the shape of clothes (*ilakkai*), food, cakes, betel leaves and areca nuts (due during the chanting) of *Tirujñānam*, *āttaiṇṇaṇṇam*, *mugampārvaṇṇam*, etc., to *Āṇḍaperumāl* mentioned above. Among the boundaries of the house, is mentioned the street called *Ponnum-vāsiyum-konḍāṇ-tiruvīdi*.

59. **Sāḷuva Narasiṅgadēva-Mahārāja** is represented by a single inscription (No. 262) dated in Śaka 1393 from Siddhalingamaḍam in the Tirukkoyilur taluk

Oḍḍiyaṇ-galabhai in the South Arcot district.

of the South Arcot district. It is a copy of the same record as has been found in several other temples at Tirukkōyilūr, Nerkuṇṇam, Jambai, etc., in the same taluk. Apparently copies of the inscription were engraved in all the temples in the region affected by the *Oḍḍiyaṇ-galabhai* or the incursion of the Oḍḍiya king Gajapati of Orissa. The astronomical details in this record, being the same as those in the other copies, are also irregular.

60. Two inscriptions from Jambukēśvaram (Nos. 105 and 107) belong to the reign of **Kṛishṇadēvarāya**. In both of them the officer named **Timmappa-**

Kṛishṇadēvarāya.

Nāyaka, son of *Vāsaḷ* Mallappa-Nāyaka, is said to have made gifts of lands for the

merit of the king, for the expenses of conducting the second day festival of the *Brahmōtsava* in the temple of Jambunātha. The lands were situated in two villages *Tālaikkudi* in *Malai-naḍu*, a subdivision of *Rājarāja-valanāḍu* 'on the northern bank' and *Taniyāṇaivittāṇ* in *Uraiyūr-kūṇṇam*, a subdivision of *Rājagambhīra-valanāḍu* 'on the southern bank'. These subdivisions were comprised in the *Tiruchchirāppalli-śīrmai* of *Chōla-maṇḍalam* which was in charge of this officer as his *nāyakkattāṇam*.

An incomplete set of copper-plates (No. 10) belonging to the same king comes from the *Śrīraṅgam* temple, and it is dated in Śaka 1450, corresponding to

An *agrahāra* named *Kṛishṇarāyapuram* founded by him.

Sarvajit. The record states that lands in villages called *Vēḍambūru* and *Ēkāmbara-puram* 'on the southern bank of the *Kāvērī*,'

and the hamlet of *Alaṅguḍi* in *Tiruvārūr-śīrmai* situated in *Suttavallichōla-valanāḍu*, a subdivision of *Sōḷamaṇḍalam*, were constituted into a new village named *Kṛishṇarāyapuram* and given to several *brāhmaṇas* for forming an *agrahāra*. It has, however, no connection with the *Raṅganātha* temple at *Śrīraṅgam*.

61. Two of the records of *Achyutadēvarāya* (Nos. 182 and 264) dated in Śaka 1454 and coming from *Villiyāṇūr* (French India) and *Siddhalingamaḍam* (Tiru-

Achyutadēvarāya.

kkoyilur taluk) refer to a **Saruvappayyaṇ**, brother of *Rāmābhaṭṭarayyaṇ*, who was

probably an officer in charge of the locality. This *Rāmābhaṭṭarayyaṇ*, son of *Bhūtanātha Chittā-Bhaṭṭa*, figures in many records as governor of several subdivisions in the time of this *Vijayanagara* king and of his successor *Sadāśiva*. In Nos. 368 and 372 which come from the *Vayalpad taluk* in the *Chittoor* district, **Veṅkaṭādri-Nāyaka**, son of *Mahānāyaṅkarāchārya Kambham Timmānāyanigāru* figures as donor, and he is stated to have obtained the *Kandanavōlu-śīma* as his *nāyāṅkaram* from the king. He also figures as a donor to the *Tirupati temple* (*Tirupati Devasthanam Report*, p. 233).

No. 201 from *Villiyāṇūr* dated in Śaka 146[4] is a record of some social interest. It states that the *Ilaivāṇigar* (betel-sellers) claimed certain *birudas* of the *Kaikkōḷas* as belonging to them, and with the connivance of the king's officers who had been won over by bribes, engraved this document on the *kumudappadaṇṇam* of the temple. The *Kaikkōḷas* and *Dēvāṅga* weavers therefore emigrated from the place in protest. The officers of *Tirumalaidēva-Mahārāja* named *Vijayarāya* and others enquired

Communal privileges of *Kaikkōḷas* restored.

into the matter and after referring to their communal copper-plates deposited at *Kāñ-*

chīpuram decreed that the *Kaikkōḷas* were entitled to use the *birudas* of *Kāṇḍiyadēvaṇ*, *Kāliṅgarāyaṇ*, *Paṭṭamānaṅgāttāṇ* and *Vulagelām-veṇṇāṇ*, and had the epigraph substantiating this right engraved on the *kumudappadaṇṇam* of the *Tiruk-kāmiyappar temple*. It is of interest to note that many of the communal copper-plates and inscriptions in several localities refer to an old original copper-plate *śāsanam* deposited in the *Kāmakshiammaṇ temple* at *Kāñchīpuram*, whose regulations and decisions the artisan classes all agreed to follow (see also No. 237 of 1902).

62. Most of the records of *Sadāśivarāya* come from *Śrīraṅgam* and they range in date from Śaka 1466 to 1487. No. 11 from the same place which is in Sanskrit

Sadāśivarāya.

verse, is not dated in the reign of any king but belongs to this period only. It contains

some verses giving the usual genealogy of **Viṭṭhaladēva-Mahārāja** and his brothers. Viṭṭhala who is stated to have defeated all enemies in the dominions to the south of Vidyānagarī with the help of his brother Chinna-Timma, made several benefactions to the temple of Raṅganātha at Śrīraṅgam, such as daily *Sahasra-nāmapūjā* to the god and anointing him with *karpūra-taila* every Friday. He also made a gift of some villages for providing offerings to the god. Nalla-Timma, his elder brother, made a *Chandraprabhā-vāhana* in silver, while Ahōbala-Dīkshita of Kṛishṇāpuram, probably their *guru*, presented a golden *Sūryaprabhā* to the god. This Ahōbala-Dīkshita figures also in a record of Viṭṭhaladēva at Conjeeveram (No. 656 of 1919). Viṭṭhala is said to have planted pillars of victory at Anantaśayanam, Kanyākumārī and Rāmasētu. We know that, as a Vijayanagara viceroy, Viṭṭhala was placed in charge of the southern expedition and that he was helped by the Madura Nāyakas Viśvanātha-Nāyaka and his son Kṛishṇappa-Nāyaka in his campaigns. The Travancore king Rāmavarman also accepted his suzerainty, in a record dated in Kollam 722 (A.D. 1547) at Śuchīndram in the Travancore State, and the high *gōpura* was built in front of the temple as a memento to Viṭṭhala's southern conquests. The pillars of victory at Cape Comorin, Anantaśayanam and Rāmēśvaram, if they were planted at all, are not traceable now.

Another inscription (No. 8) actually dated in Śaka 1466 in the time of king Sadāśiva furnishes the details of the endowments made for the provision of worship, etc., to god Raṅganātha and it further states that Viṭṭhalēśa defeated the

Viṭṭhala at Śrīraṅgam.

Kuruvanniyar and re-opened the Śrīraṅgam temple which had been closed for some time, and revived worship therein. There is no reference to such an incident in the *Kōyilolugu*. An earlier grant made by Akkāchchi **Periya Konḍamman**, who was probably Viṭṭhala's elder sister, is also referred to, and the gift of land made by Viṭṭhala himself on this occasion, is stated to have been placed in charge of Parāśara-Bhaṭṭa Śingayyaṅgār, for conducting a *Rāmānujakūṭam* at Śrīraṅgam. Who the *Kuruvanniyar*, i.e., petty chieftains were, whose depredations had necessitated the closing of the temple for some time, is not specified. The *Achyutarāyā-bhyudayam* and the inscriptions of Achyuta also make mention of some Maṇṇiyar or Vaṇṇiyar whom he had vanquished in the course of his southern expedition. It may also be mentioned in this connection that a record from Tiruppukkūḷi (No. 275 of 1916) states that the images of *Ālvārs*, etc., in that temple which had been desecrated by Muhammadans were reconsecrated in Śaka 1495 in the reign of king Sadāśivarāya.

Nārapparāja, son of Mahāmaṇḍalēśvara Nandyāla Naraśingarāja, who belonged to the Ātrēya-gōtra, Āpastamba-sūtra and Yajuś-śākhā (No. 66) and

Tāḷappākkam Śīru-Tirumalaiyyaṅgār.

hailed from Nandyāla in Uttaradēśam (Nandyal in the Kurnool district) was a

scion of the Nandyāla family, whose first important member was Śingārayya, the grandfather of Nārapparāja. He calls himself a *Sōmakulatilaka*. He made a gift of land in Uttamaśōlanallūr in Maṇappiḍi-nāḍu, a subdivision of Tiruchchirā-palli-uśāvaḍi for the maintenance of the *Rāmānujakūṭam* charity conducted by Śīru-Tirumalaiyyaṅgār, son of Periya-Tirumalaiyyaṅgār of Tāḷappākkam. This donee was one of the **Tāḷappākkam poets**, who composed many literary poems and songs in Sanskrit and Telugu in praise of the god at Tirupati. In a record from Tirupati dated in Śaka 1475 issued two years later than the present inscription, Nārapparāja is said to have made over certain *prasādams* due to him, to be delivered to Tiruvēṅgalanātha, son of Periya-Tirumalaiyyaṅgār, who is evidently the brother of the donee figuring in the Śrīraṅgam inscription (*Tirupati Devasthanam Report*, p. 284).

63. Of king Veṅkaṭa I there is an inscription (No. 137) engraved on a stone slab in the Nāchchiyār temple at Uṇaiyūr. It is dated in Śaka 1521 and refers to a gift of two *vēli* of land in Mēlvayalūr

Veṅkaṭa I.

in Uṇaiyūr-kūrṇam by Viśvanātha-Nāyaka

Kṛishṇappa-Nāyaka for providing offerings to the image of **Tiruppāṇālvār**, evidently in the temple at Uṇaiyūr, for the merit of his mother Tirumalai-amman. The donor, namely Kṛishṇappa-Nāyaka, the son of Vīrappa and Tirumalāmbā may be identified with the Madura Nāyaka ruler, the second of the name who ruled from A.D. 1595-1601. It may be mentioned that Uṇaiyūr is famous as the birth-place of Tiruppāṇālvār, the Vaishṇava saint of the Pāṇa class, for whom there is a separate shrine in the Nāchchiyār temple, in which his image is worshipped.

He is represented in a standing posture, with cymbals in his hands, signifying his vocation as a songster (*pāṇan*).

64. There is another record (C. P. No. 9) of a later Venkaṭapati-dēvarāya who is stated to have been ruling at Ghanagiri in Śaka 1644, Krōḍhin. This refers

A later king named Venkaṭa in Śaka 1644.

to a gift of land by Sūrappa-Nāyaka which was transferred by the Nāyaka ruler

Vijayarāṅga-Chokkanātha to Mārappa, the son of the donor. It may be noted that this Nāyaka ruler, while issuing some grants in his own name also quotes the name of a Vijayanagara ruler named Venkaṭapati in some other records. The allegiance of the later Nāyaka rulers to a Vijayanagara overlord must have been only nominal, and further no genuine records of the latter are found in the Tamil districts. For purposes of reference, a few instances where Vijayarāṅga-Chokkanātha quotes the names of his Vijayanagara overlords are given below.

Name of Overlord.	Date.	Reference.
1. Venkaṭadēva-Mahārāya, ruling at Ghanagiri	Ś. 1630	C. P. No. 4 of 1914-15.
2. Śrīraṅgarāya, ruling at Ghanagiri	Ś. 1638	No. 50, Sewell, Vol. II.
3. Venkaṭadēva-Mahārāya, ruling at Ghanagiri	Ś. 1639	C. P. No. 13 of 1924-25.
4. Mahādēvarāya (?) ruling at Ghanagiri	Ś. 1646	No. 109, Sewell, Vol. II.
5. Venkaṭadēva-Mahārāya ruling at Ghanagiri	Ś. 1649	No. 44, Sewell, Vol. II.
6. Śrīraṅgarāya	Ś. 1651	No. 33, Sewell, Vol. II.

THE MADURA NĀYAKAS.

65. A few copper-plates and stone epigraphs belonging to this family were examined during the year. As Trichinopoly acquired the importance of a secondary capital of the later Madura Nāyakas, some of whom were ardent Vaishnavas, it is but natural that Śrīraṅgam should have been the object of their patronage and received many munificent donations from them. The numerous fresco panels illustrating scenes from the *Rāmāyana* and the *Mahābhārata* appear to have been painted on the ceilings and walls of some *maṇḍapas* of the Rāṅganātha temple at Śrīraṅgam during this period, and portraits of some Nāyaka rulers and their officers introduced in these paintings have descriptive labels in Telugu below them, which, though obliterated in several places owing to neglect, can still be useful for purposes of identification. At Jambukēśvaram also a few records of this family are found.

No. 136 from the latter place dated in Śaka 1517 belongs to the time of Viśvanātha Kṛishṇa Virappa-Nāyaka, i.e., Virappa-Nāyaka, son of Kṛishṇappa and grandson of Viśvanātha-Nāyaka. It states that the image of **Kaṅkālanātha**

Virappa-Nāyaka ; Śaka 1517.

in the temple was consecrated by the Nāyaka ruler, and that certain taxes payable by those who had newly settled near the place called Konḍayampēttai were remitted in favour of the temple for a day's expenses during the principal *Brahmōtsavam*. We also incidentally learn that the *Chetti* merchants were given some facilities for colonising near the Tirunīriṭṭān-tirumadil. The details of date given in the record yield the equivalent A.D. 1595, November 20. The *Mṛityunājaya* manuscript dates Virappa's death in Āvani in the cyclic year Manmatha which would correspond to September 1595 (Satyanatha's *Nāyakas of Madura*, p. 83), but from the present record we have to infer that he lived nearly two months longer. The Tirunīriṭṭān-tirumadil is now called the 'Vibhūti-prākāra'.

66. From a stone inscription from Śrīraṅgam (No. 2) we learn that five ladies by name Maṅgammavāru, Muddu-Chandrarēkhammavāru, Kamalājammavāru, Jānakammavāru, and Induvadannammavāru were the wives of Chokkanātha-Nāyaka, his five queens.

The inscription is somewhat peculiar in that it does not register any endowment made to the temple, but simply states that the ladies prayed to god Rāṅganātha for the welfare of their husband and for marital felicity. The slab containing this epigraph which must have been originally in a standing position, was probably built into the pavement round the inner circuit quite close to the central shrine during the repairs conducted some time later in the Nāyaka period.

Vaḍamalaiyappa-Pillai, an officer in the time of Chokkanātha, is mentioned in No. 170 from Nenmaṇi in the Sattur taluk of the Ramnad district, which states that a certain Vatsavāy Kastūrirāja made a gift of the village Tāmaraiḱkūlam for the merit of Chokkanātha-Nāyaka and Vaḍamalaiyappa-Pillai, for providing worship to god Tiruvēṅkaṭanāthasvāmi at Nenmaṇi *alias* Kṛishṇāpuram in Iruṅgōla-vaḷanādu. This Vaḍamalaiyappa figures in several records of this Nāyaka king and is also referred to in the Tamil poem called *Pulavarārruppaḍai* of Śīriya-Ratnakavirāyar. He is therein stated to have been the son of Iruvappaṇ of Saṅkaranāyanārkōyil and to have been the chief of Iraṣai (*Trav. Archl. Series*, Vol. V, p. 199 and App. A). He was different from Vaḍaimalai-Anṇagaḷ who lived in the time of the Vijayanagara king Kṛishṇadēvarāya.

Muddammagāru, wife of Raṅgākṛishṇa Muddu-Virappa-Nāyaka is mentioned in Nos. 3 and 4 from Śrīraṅgam, as having made a gift of two gold crowns to the god and of two villages Iṣanaikura and Nānakura to a certain Śrīnivāsayya for maintaining a *Rāmānūjakūṭam*, while provision for the performance of worship and *Sahasranāmārchanā* to the god appears to have been made through a certain Namberumālayya.

67. A copper-plate grant in the possession of a resident of Śrīraṅgam (C. P. No. 8) belongs to the reign of the dowager-queen **Maṅgammā**. It is dated in Śaka 1620 expressed as 1000,600,20, but the cyclic year quoted *viz.*, Vyaya as well as the other astronomical details are not regular. The record relates to a gift of a small plot of land in Tengājji-sīma, *i.e.*, Tenkāṣi in the Tinnevely district, made by the queen to a certain Gaṅgādhara-Udāsi, for providing food to itinerant pilgrims presumably visiting Kurrālam, the famous place of pilgrimage near by, though it is not specifically stated as such in the grant.

Queen Maṅgammā, Śaka 1620.

68. Another recipient of land at Ilaṅji in the Tenkāṣi-sīma was a certain Śivadāsa-Udāsi mentioned in C. P. No. 7 dated in Śaka 1630, who was possibly connected with Gaṅgādhara-Udāsi of the other record, and to whom some land was granted by Kāsi Yellāri-Nāyanigāru, with the permission of Raṅgaśāyi-Nāyanivāru, son of Daḷakarttā Veṅkaṭakṛishṇama-Nāyaka for the conduct of a feeding charity at Kurrālam or probably at Tenkāṣi itself for the merit of Vijayarāṅga-Chokkanātha. This famous Daḷavāy Veṅkaṭakṛishṇama-Nāyaka was the one who served under Chokkanātha and took part in the war with Tanjore, but who eventually turned traitor and lost his life in A.D. 1686 (*Satyanatha-Nāyakas*, p. 198). The two donees bore the title of *Udāsi*, by which we have to infer that they belonged to a religious order of Śaiva ascetics, probably coming from the north. A *maṭha* called the Udāsi-maṭha at Mēlagaram in the same Tenkāṣi taluk was in the charge of a northern ascetic in A.D. 1854 (No. 379 of 1917). To the same Nāyaka ruler Vijayarāṅga-Chokkanātha belongs Copper plate No. 9, dated in Śaka 1644. It mentions the Vijayanagara king Vīra Veṅkaṭapati-rāya as ruling from Ghanagiri, and states that Vijayarāṅga-Chokkanātha, grandson of Chokkanātha and son of Raṅgākṛishṇa-Mudduvirappa, instituted some enquiries about an endowment which had been made by a certain Sūrappa for conducting worship to Sūrappillaiyār and Vīradurgā at Tiruchināppalli and which had been mismanaged by Chinnapaṇḍāram, apparently the trustee in charge of the Tāyumaṇavar temple there. He then ordered that the lands be left in charge of Mārappa, a descendant of the original donor, so that the services to Sūrappillaiyār and Vīradurgā might be properly continued. Independently of this record, it is learnt that the management of the Tāyumaṇavar temple was for a long time in charge of the head of a *maṭha* called Maunasvāmiyār-maṭha now located within the temple at Trichinopoly.

Copper-plate No. 2 from Śrīvilliputtūr purports to have been issued in the same king's reign. It contains an incorrect preamble in which Hariyaputtirāyar, Virūppāchchi-rāyar, Mallikāchchi-rāyar, Nāgaṇa-Nāyaka, Tirumalai-Nāyaka,

A *maṭha* at Śrīvilliputtūr maintained by barbers.

Anantappa-Nāyaka, Viśvanātha-Nāyaka, Mārappa-Nāyaka, Raṅgākṛishṇa Mudduvirappa-Nāyaka and Vijayarāṅga-Chokkanātha-Nāyaka are mentioned as ruling from Vijaiyāru (wrong for Vijayanagara). The date given is Śaka 1667, Kali 4846, Akshaya, which is incorrect for Vijayarāṅga-Chokkanātha's reign. It purports to be an agreement entered into in the presence of the *Talattār* and *Tāṇattār* of Śrīvilliputtūr by the several barbers of the place, who had built a

matha on the bund of the tank in the Tiruvannāmalai street, to pay towards its maintenance a *panam* every year on each of their houses, besides special taxes of 2 *panam* and 1 *panam* respectively on occasions of marriage and funerals. The *Tātaṇ* (*dāsaṇ*) who went about making the collections as they fell due, was to receive food from the parties. The fees collected for the tonsures performed at Srivilliputtūr also went towards the maintenance of this *matha*. This record is like any one of the numerous other documents which have been found in the possession of private parties establishing their right for some privileges and collection of small rates. The flagrant historical inaccuracies found in the preamble have to be accounted for by supposing that the document does not appear to have received official recognition, as it was purely a private transaction in which the barbers agreed among themselves to levy a contribution towards the maintenance of the *matha* of their community.

At Śrīraṅgam, Vijayaṅga-Chokkanātha built the *Vēdapārāyaṇa-maṇḍapa* as testified to by a Telugu label engraved on the beam of a *maṇḍapa* in the third *prākāra* of the Raṅganātha temple, and copied this year. He had also made many munificent donations to this temple, and life-size statues in ivory of himself and of his consort kept in the second *prākāra* of the temple are permanent reminders of the great devotion which he had for god Raṅganātha. A few of the bronze and ivory statuettes kept in the Dēvasthānam Museum are probably votive images representing him. It may be mentioned that this Nāyaka ruler uses the sign-manual 'Śrīrāma' in his copper-plate records.

69. Queen Mīnākshī, the last of the Nāyaka rulers, is represented by one stone record from Samayavaram (No. 161). It registers a gift of land in Samayapuram made by her in Śaka 1654 to **Rahmuttulah**

Queen Mīnākshī.

for the maintenance of the mosque (*daraga*)

at the village. A copper plate document apparently relating to the same endowment is said to be in the possession of a Muhammadan resident. Another endowment made by this queen to a Muhammadan institution has been published in *Travancore Archæological Series*, Vol. V, p. 229 *et seq*

MISCELLANEOUS.

70. Two inscriptions secured at Tsadum in the Punganur taluk, Chittoor district (Nos. 366 and 367), belong to the time of Vaidumba Vīra-Mahārāja. One

The Loṅkūlas, subordinates of the Vaidumbas.

of them (No. 366) states that a certain Loṅkulāthitya, i.e., **Loṅkulāditya** 'sun

to the Loṅkūla family', was administering Sadambu and that Peṅgāla Rāchamālla died fighting when Raṇamorkka-Siṅga, Vāṇaraju, etc. raided the place. The other record (No. 367) is seriously damaged, but preserves some reference to the same Loṅkūla chief during the time of **Vaidumba Vīra-Mahārāja**. This also seems to refer to the same incident, in which another hero lost his life. From these inscriptions it is clear that the Loṅkūlas held a subordinate position under the Vaidumbas. In 1905, three inscriptions (Nos. 292-294) were copied at Basinikoṇḍa near Madanapalle which refer to the Loṅkūlas in connection with a fight at Mudumaḍuvu. One of them (No. 293) states that Śrī-Gaṅga, a Loṅkūla chief, lost his life in the same combat. The Veligallu inscription of Vaidumba-Mahārāja Gaṇḍatrinētra belonging to the 9th century A.D. (No. 314 of 1922) mentions Mudumaḍuvu as a scene of battle between the Vaidumbas and the Noḷambas, etc. From a study of the contemporary records it seems to have been one of the engagements connected with the famous battle of Soremaṭi. Hence the fight at Mudumaḍuvu mentioned in the three Basinikoṇḍa inscriptions (Nos. 292 to 294 of 1905) must be placed during the time of Gaṇḍatrinētra Vaidumba-Mahārāja who was also known by the epithet Vaidumba Vīra-Mahārāja. The Vaidumba Vīra-Mahārāja of the two records under study would therefore be identical with the same Gaṇḍatrinētra, and the skirmish in which the heroes lost their lives may possibly be one of the series culminating in the battle of Soremaṭi.

71. A Tamil record of the Rāshtrakūṭa king Kṛishṇa III comes from Pādūr in the Tirukkoyilur taluk of the South Arcot district (No. 281). It is dated in the

Rāshtrakūṭa Kannaradēva.

26th year of his reign and contains astronomical details which equate to A.D. 964, Octo-

ber 26, thus giving A.D. 938-39 as the king's initial date. The king is given the titles *Achalakulōttaman*, *Kāñchikan*, *Ellara-marulaṇ* and *Āṇaivitaṇkan*. The title *Achalakulōttaman* was probably assumed by him in commemoration of his having overrun the country of the Malaiyamān chiefs of Tirukkōyilūr. *Kāñchikan* evidently refers to his having captured Kāñchī, which is further perpetuated in

his title *Kachchiyun-Tañjaiyun-gonda*. Some of these titles occur in his *Jura prasasti* also (*Ep. Ind.*, Vol. XIX, p. 287). The record registers the gift, by the king, of the village **Urūmūr** to two groups of Bhattaputras called *Aiññūruvar* and *Munnūruvar* of the *Sahasravar* community. The record is quaintly worded and contains errors, apparently because it had been engraved by an ignorant mason. The gift is called a *Rāmadatti*, and the figures of a cow with calf, with a man seated in front, are sculptured in low relief in a small panel at the left-hand corner of the inscription. The village granted, namely **Urūmūr**, whose geographical location is not specified, may perhaps have to be identified with **Pādūr** itself, though there is a village by name **Erumūr** in the Vriddhachalam taluk in the same district, which is referred to as **Urūmūr** in the inscriptions of that place.

72. A set of three copper-plates belonging to the Karad branch of the **Silāhāra** dynasty was received during the year from the Agent to the Governor General, Deccan States and Resident at Kolhapur.

The **Silāhāra** king **Gaṇḍarāditya**.

An article on this grant has since been published in the *Epigraphia Indica* (Vol. XXIII, No. 5). It is dated in Śaka 1048 in the reign of king **Gaṇḍarāditya** who was ruling the country from his capital at **Vallavāḍagrāma**. In this record his genealogy is traced from **Jatiga I** of the **Jīmūtavāhana** family, but it slightly differs from that given in the other grants of the family, in that it omits to mention **Ballāḷa** and gives only the names **Gūhala** and **Bhōjadēva** among the elder brothers of the king. The inscription states that at the request of **Mailapayya**, the *Mahāpradhāna* and *Kaḍitāmātya* of the king, who had renovated the temple of **Khēḍādityadēva** at **Kollāpura** and installed therein the images of **Brahmā** and **Vishṇu**, **Gaṇḍarāditya** granted lands as *sarvamānya* after their purchase from two *nārgāmunḍas* at **Konnijavāḍagrāma** in **Koḍavalli-khampana**, a subdivision of **Miriñjidēśa**, for carrying out periodical repairs to the above temple and for feeding twelve *Brāhmanas* therein daily. This gift was entrusted to the charge of eight Brahmins who constituted the *Brahmapuri* and were remunerated therefor by special endowment of lands and house-sites.

73. The three records belonging to the **Chēra** dynasty copied this year from the West Coast are all of them much damaged. No. 287 from **Indiyanūr** in the

The **Chēra** kings **Kōḍai Ravi** and **Śrīvālarāma**.

Ernad taluk of the **Malabar** district is dated in the 27+1st year of king **Kōḍai-**

Ravi, while another damaged epigraph from the same place (No. 286) belongs to **Kō-Śrīvālarāmavarman**, with the regnal year 4+4. King **Kōḍai-Ravi** has figured in several records from **Tali** and **Aviṭṭattūr**, while No. 286 is the second epigraph so far found for **Śrīvālarāma**, the other being No. 220 of 1895 found in the temple of **Tirumannūr-Bhaṭāra** and issued in the same 4+4th regnal year. No. 285 is, however, an inscription belonging to a new ruler named **Kōḍai-Kōḍai**, whose place in the **Chēra** genealogy is not clear.

74. A copper-plate inscription (No. 4 of App. A) secured from the **Gudivada** taluk of the **Kistna** district, belongs to the **Redḍi** king **Ana-Vōta** and registers

The **Redḍi** king **Ana-Vōta**.

the gift of the village **Kōḍūru** renamed **Annāvōtapuram**, on the banks of the

Malāpahā to a number of brahmins by the king on the occasion of a solar eclipse. The inscription is dated in Śaka 1280, expressed by the chronogram *gagan-ēbha-sūrya*. It is the only copper-plate inscription of this king so far discovered. His stone inscriptions known till now range in date from Śaka 1275 (*Nellore Inscriptions*, Vol. III, p. 1037, Ongole 78), to Śaka 1283 (No. 258 of 1897). The composer of the record is **Vidvān Bālasarasvatī** who is already known to us as the composer of three inscriptions of his successor **Ana-Vēma** (No. 20 of 1915, C. P. Nos. 6 of 1919-20 and 9 of 1922-23), for whom the earliest date known is Śaka 1293. Two stone inscriptions (Nos. 327 and 328) from **Vellaṭūru** belong to **Kōmaṭi Vēma-Redḍi** and are dated in Śaka 1340. They register gifts of lands, etc., to the temples of **Agastyēśvara** and **Kēśavarāya** respectively by the *Ekkatilu*, i.e., the soldiers in the service of the king. The *Ekkatis* are also mentioned in No. 309 of this year. It is of interest to notice that like the soldiers of the **Pāṇḍya** army at **Peruṅgulam** (*Ep. Rep.* for 1932-33, Part II, para. 31), these soldiers also had a corporate existence and made gifts of lands, etc., to temples as a collective body.

75. A few **Nāyaka** chiefs of **Gingee** are mentioned in the records copied from **Śrīraṅgam** and **Tirukkōyilūr**. **Vaiyappa-Nāyaka** figures in an epigraph (No. 265)

The **Nāyaka** chiefs of **Gingee**.

dated in **Pramōdūta** corresponding to A.D. 1569, and his son **Kṛishṇappa-Nāyaka** in an

inscription dated in Prajōtpatti; corresponding to A.D. 1571 (No. 278). In two labels (Nos. 84 and 85) engraved on two slabs in the Śrīraṅgam temple, Vīrappa-Nāyaka and Koṇḍama-Nāyaka are mentioned as the sons of Kṛishṇappa-Nāyaka. These two Nāyaka chiefs are represented by two crudely drawn figures on the stone.

76. There is a copper-plate record (No. 3 of App. A) of the Keladi chief Basavappa-Nāyaka in this collection, which comes from Kāḍpatti in the Jamkhandi State, Dharwar. It gives the genealogy

The Keladi chief Basavappa-Nāyaka.

of the chief for three previous generations, namely, Siddappa, Sivappa and Sōmaśekhara and is dated in Śaka 1632, Virōdhi. It registers a gift of lands at Tikkamulukere-grāma and Kaidōṭṭi-grāma in Gājanūru-sīme to the Vīraśaiva teacher Charamūrti-Rāchavattidēva, the disciple of Charamūrti Kabbinakanthe Karibasavarājadēva, made by purchase from several Muhammadan owners. The document was engraved and granted on the representation made by a certain Mariyappa.

77. Two copper-plate grants belonging to the time of the Mysore family come from the Coimbatore district. Copper-plate No. 12, dated in Śaka 1657, Pramādīcha, belongs to **Chāmarāja-Oḍeyar** whose

The Mysore chiefs Chāmarāja-Oḍeyar and Kṛishṇarāja-Oḍeyar.

agent in the Kōyambattūr-śīrmai was a certain Kumāra-Dēvappayan. The record re-

gisters the gift of tolls levied at specified rates on articles of merchandise from traders, for providing worship to god Vēlayudhasvāmin at Ponmalai in Kinattukkadavu in Vīrākka-nādu. The endowment was left in the charge of the Paṇḍārasannadi of Tiruvāḍuturai. The other document (C. P. No. 13) belongs to the reign of **Kṛishṇarāja-Oḍeyar** ruling from Śrīraṅgapattṇam and is dated in Śaka 1683. It also registers a gift of lands to the same temple, while Kuri-kkara-Mādayyar was in charge of the Kōyambattūr-śīrmai. These chiefs Chāmarāja and Kṛishṇarāja may be identified with Chāmarāja VIII (A.D. 1731-34) and Immadi Kṛishṇarāja III (1734-61). Though Kṛishṇarāja lived for five years more i.e., till 1766, Haidar Ali had acquired all power into his hands by about A.D. 1761, the date in which the present record was issued (*Mysore Gazetteer*, p. 2486).

78. A record of topical interest is No. 87 from Śrīraṅgam, which is dated in the cyclic year Saumya. It is incised in characters of the 15th century A.D. over a panel containing the image of an ascetic wielding a sickle in his hands, sculptured on the jamb of the eastern *gōpura* called the Vellai-gōpura in the fifth *prākara*. The record states that as the scale of allowances in the temple of Raṅganātha had been withheld and great irregularity prevailed in the conduct of worship, Periyālvār, the *śrīkāryam* of Irandakālamēdutta Alagiyaṁaṁṇavāḷadāsaṁ, committed suicide as a protest, by falling off from the *gōpura*. Similar instances of acts of self-immolation, made in protest, for restoration of worship in temples are recorded in inscriptions copied previously (*Ep. Rep.* for 1915, para. 60 and for 1934-35, p. 73). As a result of the protest recorded in the present case, full *paḍittaram* was subsequently restored and in memory of his act of self-sacrifice the blowing of the *ekkālam* and the privilege of being carried in procession in a car and other honours were shown to the image of this Periyālvār. Regarding this tragic incident the *Kōyilolugu* (pp. 129 and 130) has some more details to offer. "After the expiry of the term of agentship of Tirumalairāja in the Tiruchchirāppalli-śīrmai, in the Khara year, Kōnērirāja succeeded him and had his military camp at Tiruchchirāppalli itself. He had a partiality for the people of the Śiva temple at Tiruvāṇaikkāval and so he was inclined to create some hindrances to the Śrīraṅgam temple. He demanded certain unauthorised levies such as, *puravari*, *kānikkai*, *paṭṭu-parivattam*, etc. So two *jīyars* and some *ēkāṅgis* of the Śrīraṅgam temple ascended the eastern *gōpura* of the Akalaṅkaṁ-tiruvīdi and sacrificed their lives by falling down from it, but the troubles continued. When these were reported on many occasions to Narasā-Nāyaka, he came on an expedition to Tiruchchirāppalli and defeated Kōnērirāja. In the next year Naḷa on Aippaśi 14, when Nāgama-Nāyaka and Kumāra Narasā-Nāyaka came to Śrīraṅgam, **Kandāḍai Rāmānuja** interceded and got back for the temple the *dēva-dāna* lands which had been previously misappropriated. These were accomplished through the agency of **Mādhava-Ayyaṅgār**, who also had images of these martyrs sculptured in the jamb of the *gōpura*." While the inscription is engraved over the sculpture of only one figure, the other jamb opposite to this contains two similar figures without any explanatory inscription. These two ascetics had probably also sacrificed themselves similarly. We know that Kōnētirāja was ruling in the vicinity of Trichinopoly in about Śaka 1412

Kandāḍai Rāmānujāyāṅgār and Mādhavāyāṅgār at Śrīraṅgam.

(*Ep. Rep.* for 1912, p. 73), and so the cyclic year Saumya in which the present record is dated, must have corresponded to Śaka 1411 (=A.D. 1489-90). Mādhavayyaṅgār, who is styled the disciple of Kandaḍai Rāmānujayaṅgār in the *Kōyilolugu* is, in a record (No. 92) dated in Śaka 1422 and engraved in the Viṭṭhala shrine in the Raṅgavilāsam-maṇḍapa, stated to have built a new shrine (*navamāga*) to the north of the Nāṇmugan-gōpura in the temple, and to have installed images of Viṭṭhalēśvara and of Madhurakavi-Ālvār therein, and built a kitchen. This item of work is also mentioned in the *Kōyilolugu* (p. 129) wherein, however, it is mentioned that the Viṭṭhala shrine was simply repaired. From some Tirupati epigraphs, it is learnt that this Mādhavayyaṅgār was in charge of the *porpaṇḍāram* of the Tirupati temple, and was wielding much influence in that temple's administration (*Tirupati Devasthanam Report*, p. 216).

79. No. 135 from Jambukēśvaram which is dated in Śaka 1506, Tāraṇa, is an interesting record. It is not dated in the reign of any ruling king, though the date Śaka 1506 falls in Venkaṭa I's reign.

Chandraśēkharaguru-Uḍaiyar, a grihastha-Pāsupata, in charge of the Jambukēśvaram temple.

It purports to be a *tirumugam* issued by Chandraśēśvara appointing a certain **Chandraśēkharaguru-Uḍaiyar** to the post of the Trustee of the Tiruvāṇaikkā-Uḍaiyār temple at the place. It is couched in a high-flown *maṇipravāla* style and appears to be an apologia for the selection of a married person (*grihastha*) to the pontificate of the Pāsupata-maṭha at Tiruvāṇaikkā, which had till then been probably in the keeping of a celibate only. The quaint style of the record bristles with bombastic quotations from several works in seeming support of this transition, and affords interesting reading.

It is stated that when *Pāsupata-vratam* and the rights of *archchanaṇai*, *tiruk-kaṇṣāttu* and *mura-svatantram* were in the enjoyment of the heads of the *maṭha* in the lineal succession from *guru* to *śishya*—

As according to the *Parāśara-Saṁhitā* (Mādhaviya commentary) long term celibacy, using *kamaṇḍalu*, performance of human and horse sacrifices and drinking of spirituous liquors are deprecated for Brahmans in the Kaliage; as according to the *Kālāgni-Rudrōpaniṣad*, a learned man is desirable, be he a *brahmachārī*, *grihastha*, *vānaprastha*, or an ascetic; as according to the *Sanatkumāra-saṁhitā*, the *Pāsupata-vrata* is enjoined for twelve years for a true devotee of Paśupati, for *grihasthas agni* is not allowed, for *śrōtriya-brahmachārīs upanayana* is prescribed, and a period of twelve months is sufficient for.....; as according to the *Saura-saṁhitā*, a term of twelve years, or a year, or a half year, or yet a further half of it, or even a shorter term of twelve days is prescribed as a concession to the *grihasthas*; as Upamanyu, Dadhīchi, Agastya, Rāma and Kṛṣṇa, who were all of them married men, observed the *Pāsupata-vrata*; as according to the *Rik-Brāhmaṇa*, a man is absolved from his *ṛinas* by begetting a son and a man who is childless does not attain to salvation, and so the three-fold *ṛinas* should somehow be worked off; as according to the *Śrutis* and the *Smritis* performance of *yāgas* is obligatory on a householder from the tenth day of his marriage, and performance of certain obligatory rites on special occasions and at special places is compulsory; as in the *Yajñakaraṇa* (-chapter) it is stated that he who does not do certain rites is considered an excommunicated brahman; and as according to *Sivājñā* (command of Śiva), the ordinances of Śruti and Smṛiti are to be closely followed, and a transgressor is considered an enemy of Śiva—

Chandraśēkharaguru-Uḍaiyar was commanded to be a *grihastha-Pāsupata*, i.e., a Pāsupata though married, and conduct *yajña* and other rites, and enjoy privileges of *archchanaṇai*, *tirukkaṇṣāttu*, *kōvilkelvi*, *kaṇakkeludu*, *muddirai*, and *mura-svatantram* in the temple in lineal succession of son, grandson and so on. It was, however, stipulated that an elder, both by age and learning, should be the head of the *maṭha* (*adhithāna*) and maintain the brotherhood of disciples in the *maṭha*.

The record closes with some benedictory and imprecatory verses.

The *Pāsupata-vrata*, on the observance of which so much stress is laid in this record, has been described in the *Atharvaśiras Upaniṣad* thus:—"In the inside of the heart exists the subtle body, in which there are anger, greed and forgiveness. Destroying greed, which is at the bottom of human motives, and concentrating the mind on Rudra, who is one and eternal, one should be moderate in eating and drinking". Then follows a precept to besmear the body with ashes by repeating the words: "The ash is fire, the ash is water, the ash is earth, everything is ash, the ether is ash, the mind, the eyes and other senses are ash." This is the

Pāsupata vow (*vrata*), enjoined for the removal of the noose with which the Paśu, or the individual soul, is tied (*Vaishnavism, Saivism and minor religious systems* by R. G. Bhandarkar, p. 112).

The text of the inscription reads :—

- | | |
|---|--|
| 1 Subham=astu [*] Yaṭ-pad=āmbujam=abjākshō lō- | 32 Dadhichy-Agastya-Rāma-Kṛishṇādi-grihas[th]ar Pāsuptam-anu- |
| 2 chanēn-ābhyapūjayat [*] tasya Jambūpatēr=ētat- | 33 shṭhichchapadiyiṇālum Rik-Brāhmaṇē riṇam=asmin sa- |
| 3 bhṛitya-vargasya śāsanam [*] Svasti Śrī [*] Śakābdam | 34 nnayaty=amṛitatvañ=cha gachchhati pitā putrasya jātasya |
| 4 1506 idan-mēl śellāniṇṇa Tāraṇavarusham | 35 paśyēt chēt jivatō mukham nāputrasya |
| 5 Paṅguṇi-māsam 6-tēdi Viḷavarāvidi-vaḷanāṭṭu Nāyaṇār | 36 lōkōs[t]i yajushā jāyamanō vai brāhmaṇa- |
| 6 Tiruvāṇaikkā-uḍaiya-Nāyaṇār tirukō- | 37 sthitau riṇāni trīṇy=apākṛitya manō mōkshē |
| 7 viḷ tiruveṇṇāval tiruniḷal-kīḷ inidama- | 38 nivēśayēt ityādinā riṇatray-āpakaraṇā- |
| 8 ndaruḷiya Tribhuvaṇapatikku, mūlabhṛityaṇ-āgiya Ādi- | 39 vaśyakattiṇālu[m] jāyām avāpya daśamē=hany=agni- |
| 9 Chaṇḍēśuradēvar nam-bhaktarāṇa Chandiraśēkharaguru- | 40 nā dadhita jātaputrō-gnin=ādadhita uparāgē |
| 10 Uḍaiyaṛku kuḍutta tirumugam [*] Nam Tambirāṇār archchaṇai | 41 Kurushētre Mēsha-kṛishṇājanādikam Chaṇḍālā- |
| 11 tirukkaṇṣāttu kōvilkēḷvi kaṇakkeluttu | 42 t pratigrihyāpi yajēd avaśyakair=mmakhaiḷ |
| 12 muddirai muṛa-suvantiram Pāsūpata-viratam śishya-param- | 43 ityādi śruti-smṛitibhiḷ yajakāvaśyakattiṇālum |
| 13 parai=āga naḍandu varugaiyil dirghakāla-brahmachā- | 44 yasya Vēdaś=cha vēdī cha avichśidyētē tripuru- |
| 14 ryan-dhāraṇaṇ-cha kamaṇḍalōḷ [*] narāśvamē- | 45 sham [*] sa vai durbrāhmaṇō nāma sarvakarmma-ba- |
| 15 dhau madyaṇ-cha kalau varjyā dvijātibhiḷ [*] ityādi | 46 hishkṛitaḷ [*] eṇṇu yajñākaraṇattilē pratyavāyam |
| 16 Parāśara-Mādhaviyya vachanaṅgaḷilē Kali- | 47 śrutam-aṇapadiyiṇālum Śruti-Smṛiti mamaivājñā ya- |
| 17 yugattilē dirgha-brahmacharyyam nishiddham=aṇapadi- | 48 s=tām ullaṅghya varṭtatē [*] ājñāśchēdī mama drōhī.ma- |
| 18 yiṇālum Kālāgni-Rudrōpanishattil yō | 49 t-buddhi-pratilōmakṛit [*] eṇṇu Śivājñā-laṅghana- |
| 19 vidvān brahmachārī grihashthō vānaprasthō | 50 m paṇṇa-onṇādapadiyiṇālum sāvadhikamāga |
| 20 yatir=vā eṇṇum Sanatkumāra-Samhitaiyi- | 51 grihashtha Pāsūpatam anushṭhichchu yajñādi karumaṅga- |
| 21 lē vratam Pāsūpatam śuddham dvādaśābdādi-la- | 52 ḷum naḍattikkoṇḍu Jembunāthar Akhilāṇ- |
| 22 kshitam [*] mat-bhaktē tat pradātavayam Māhēśvara-parā- | 53 ḍa-Īsuriyār archaṇai tirukkaṇṣāttu kōvīl- |
| 23 yaṇē [*] Grihashthēbhyō viśēshēṇa yatīnām | 54 kēḷvi kaṇakkeluttu muddirai muṛa-suvantiram |
| 24 tv=agni-varjjitam [*] aupanāyanikē vanhau Śrō- | 55 ulpaḍa naḍattikkoṇḍu putra-pautra-pārampa- |
| 25 triya-brahmachārīṇām [*] Vāyavyē atha Pā- | 56 raiyāga naḍakkumpadikku nam baktarāṇa Chandiraśēkharaguru- |
| 26 śūpatam sākshāt vratam dvādaśa-māsikam [*] eṇṇum | 57 Uḍaiyaṛku kaṭṭalai-iṭṭapadiyiṇālē āchandrarāka- |
| 27 Saura-Samhitāyām dvādaśāb[d]-am=athābda- | 58 māga putra-pau- |
| 28 m=vā tadarddham vā tadarddhakam [*] prakuryyā[d*]=dvādaśā- | 59 tra-parampa- |
| 29 ham vā sankalpy=aitatch=śirōvratam [*] ityādi śru- | 60 raiy=āga naḍa- |
| 30 ti-smṛiti-purāṇamgaḷilē sāvadhikhamumāy | 61 kkak-kaḍavadāga- |
| 31 grihashtha-vishayamumāy irukkayinālum Upamanyu- | 62 vum [*] naḍakkum=i- |
| | 63 ḍattu vayōvri- |

64	ddharumāy vi-	114	Vishṇuvādiyaḷukkum
65	dyāvṛiddharumā-	115	śrēyassu unḍā-
66	ṇa pēr adhisthā-	116	gaiyiṇālum
67	nattukku iru-	117	Śivājñā-laṁgha-
68	ndu maṇṇai sa-	118	nam paṇṇi-
69	hōdaratkkum	119	ṇa Dakshādayaḷukku
70	aśana-vasanā-	120	vipātam vanda-
71	diyaḷ naḍattik-	121	paḍiyiṇālum i-
72	koṇḍu pu-	122	nda Śivājñai-
73	tra-paramparai-	123	kku
74	yāga adhisthāna-	124	yādām oru-
75	m paripālaṇam	125	ttar yidukku
76	paṇṇi naḍatti-	126	ahitam paṇ-
77	kkonḍu vara-	127	ṇiṇavargaḷ
78	kaḍavaragaḷāga-	128	Gaṅgaiyk-
79	vum [||*] ēvam	129	karaiyilē
80	Śiva-prēraṇayā	130	kārāmpaśu-
81	dattam Chaṇḍē-	131	vaiyum taṇ
82	na śāsanam [||*] ta-	132	mātā-pitāk-
83	didam śāsanam pā-	133	kaḷaiyum ko-
84	lyam sarvvadā sa-	134	ṇṇa dōshatti-
85	rvva-mānavaiḷ [||*]	135	lē pōgakka-
86	Chaṇḍēśasya Śa-	136	ḍavargaḷ āgavum [||*]
87	śāmkaśēkhara-	137	ḷaiya-Eṇṇāṇai-
88	chamū-dhaurēyatā-	138	kaṇṇu-Paṇḍitaṇ
89	m=ēyushō La-	139	eḷuttu [||*] Arirā-
90	kshmīkānta-Viriṁ-	140	ya-Nambi eḷu-
91	cha-mukhyam vishan-mau-	141	ttu [||*]
92	ḷi-sthitha jā-	142	Tiruveṇā-
93	jushaḷ [||*] ājñā-	143	val-Bhaṭṭaṇ
94	m bhrājñatamā-	144	eḷuttu [||*]
95	m nikāmam=avatu	145	Eṇṇāṇaikaṇṇu-
96	kshōṇidharē-	146	vēḷāṇ eḷuttu [||*]
97	ndras=sadā trē-	147	Kōyi[||*]k[k*]aṇa-
98	yas-santatikā-	148	kku Kūttape-
99	raṇim=abhimatā-	149	rumāl eḷuttu [||*]
100	m Chandrārddha-chūdā-	150	Kottu[k*]-kaṇakku Ara-
101	maṇēh [||*] ava-	151	ppallināthan e-
102	śyam=ājñā pari-	152	ḷuttu [||*] Śrī-Māyē-
103	pālanīyā Śi-	153	śuramudalvaṇ
104	vasya dēvai-	154	. . . . yam eḷuttu [||*]
105	r=upalālāṇi-	155	Ubhayōr=iyamē-
106	yā [||*] vilikhyatā-	156	vabhidā-vaśinō-
107	n=Dakshapura-	157	r=iha jagati Chandra-
108	sm(ss)arāṇām=a-	158	śēkharayōḷ [||*]ma-
109	pramādyatām pa-	159	kuṭa-gata-rājapādaḷ
110	śyata pūrvipā-	160	kaśchana pādagata-
111	kam [||*] Śivājñā-	161	rājamaḷuṭōṇyaḷ [||*]
112	paripālaṇam	162	Śembuṇādar
113	paṇṇiṇa	163	kshampa [||*]

80. A Tamil record coming from Pondicherry (No. 179) though modern, being dated during the time of Napoleon III (A.D. 1852-70), is of some interest.

A curious tradition regarding the tank Āyikuḷam at Pondicherry.

It states that Kṛishṇarāya and his minister Appāji, while camping at Villiyanallūr on their way from Rāyavēlūr happened to see some illumination at a distance and mistaking it for a temple offered salutation to an imaginary god. On being told that the music, etc., proceeded from a courtesan's

house, the king got enraged and ordered that the woman's house be demolished and a tank dug in the site. The woman was later excused on her agreeing to dig the tank herself, and this tank came to be known as Āyikuḷam, after the name of the dancing-girl. Napoleon III who appears to have been impressed by this tradition ordered that a tablet commemorating this incident be fixed in a water-fountain (*jalamāḷigai*) so as to keep her memory green. The site where the fountain exists at present near the Dupleix statue at Pondicherry, probably represents the site of the dancing-girl's house. There is an indifferent Latin version of this record engraved on another tablet in the same place, in which the English date A.D. 1862 is quoted.

APPENDIX E

**List of Stone Inscriptions in the Bombay-Karnatak copied during the
year 1936-37, by Sri R. S. Panchamukhi, M.A.**

Inscriptions copied at the following places of the Bombay-Karnatak during the year 1936-37 are registered in this Appendix:—

Serial No.	District.	Taluk.	Village.	Number of inscriptions.
1	Bijapur	Sindagi	Āhēri	1
2	Do.	Do.	Ālmēl	2—9
3	Do.	Do.	Baḷagānūr	10
4	Do.	Do.	Bammadēvanamaḍu	11
5	Do.	Do.	Bekkināl	12—13
6	Do.	Do.	Chāndakavate	14—15
7	Do.	Do.	Chattarki	16—17
8	Do.	Do.	Dēvaṅgāv	18—20
9	Do.	Do.	Dēvarnāvadgi	21
10	Do.	Do.	Dēvār	22—25
11	Do.	Do.	Gōlgēri	26
12	Do.	Do.	Haḍginahāl	27
13	Do.	Do.	Hipparagi	28—30
14	Do.	Do.	Jālvād	31—32
15	Do.	Do.	Kaḍlēvād	33—45
16	Do.	Do.	Kaḍni	46
17	Do.	Do.	Kalkēri	47—54
18	Do.	Do.	Kannolli	55—57
19	Do.	Do.	Koṇḍguḷi	58—64
20	Do.	Do.	Kōrvār	65—66
21	Do.	Do.	Kuḷekumatgi	67—68
22	Do.	Do.	Malghāṇ	69—74
23	Do.	Do.	Paḍagānūr	75—76
24	Do.	Do.	Rāmanhalli	77—78
25	Do.	Do.	Rūgi	79
26	Do.	Do.	Sindagi	80—82
27	Do.	Do.	Tāvarkhēḍ	83
28	Do.	Do.	Yargal (Bhujrukh)	84—90
29	Do.	Bijapur	Bijāpūr	91—97*
30	Dharwar	Navalgund	Aṇṇigēri	98

NOTE.—This appendix is paged in continuation of Appendix F to the *Annual Report* for 1935-36—Stone inscriptions of the Bombay-Karnatak copied during the year 1935-36,

E.—Stone inscriptions in the Bombay-Karnatak copied during the year 1936-37.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
BIJAPUR DISTRICT.						
SINDAGI TALUK.						
1	Āhəri.—Stone standing near the temple of Rāmalinga locally called 'dēgula'.	..	....	....	Kannada ..	Damaged. In characters of the 14th century A.D. Seems to record a gift of land. Mentions Permaḍidēva.
2	Ālmēl.—Slab lying in front of the village-chāvaḍi.	..	....	....	Do. ..	States that he who destroys (the gift of) this land commits the sin of killing the cows.
3	Another slab lying in the same place	..	....	....	Do. ..	States that Mahāmaṇḍalēśvara Sōvadēvarasa granted 20 <i>matṭar</i> of land to god Traipurushadēva and (the <i>āchārya</i>) Nāgadēva-Bhāṭa for the merit of Cha[m]ḍaladēvi. The top of the slab bears the figures of Brahmā, Viṣṇu and Mahēśvara.
4	Broken slab built into the front wall of the Sāvāgi Basappa temple.	Kaḷachurya ..	Rāyamurāri Bhujabaḷa-mallādēva.	....	Do. ..	Fragment. Only the portion giving the king's name is preserved.
5	Broken slab lying in the temple of Śvara.	Western Chāḷukya	Tribhuvanamalladēva ..	....	Do. ..	Fragment. Only the king's name is preserved.
6	Slab set up in the temple of Pāvāḍi-Basappa.	Do. ..	Trailōkyamalla ..	Śaka 966, Tārana, Pushya, śu. dvitīyā, Monday, [Uttarāyana-saṅkrānti.	Do. ..	Damaged. Refers to a Mahāsāmanta (name lost) who is described as "the lord of Tagara-nagara", as ruling at Elamēla (Ālmēl) and records a gift of land made to the temple of Uttarēśvara. Mentions Brahmarāśi.
7	Stone lying on the road to Kaḍṇi (about 2 miles from Ālmēl).	..	....	....	Do. ..	In characters of the 12th-13th century A.D. States that this was the north-western boundary of the gift-land.
8	Another stone lying on the same road (about 2½ miles from Ālmēl).	..	....	....	Do. ..	In characters of the 11th century A.D. States that this was the boundary stone of the field belonging to the temple of Uttarēśvara of Elamēla.
9	A third stone lying on the same road (about 3 miles from Ālmēl).	..	....	....	Do. ..	Damaged. In characters of the 13th century A.D. Seems to record a gift of land to the temple of Bhōgēśva[ra].
10	Baḷagānūr.—Slab built into the left outer wall of the temple of Chaṇḍēśvara.	Western Chāḷukya..	Trailōkyamalladēva ..	Śaka 97[8], Durmukhi, Bhāḍrapada, [saṅkra]maṇa, vyatipāta, Sunday.	Do. ..	Badly damaged. Records a gift of land made by <i>Uroḍeya</i> Kallayya, Sōvayya and other individuals. Mentions a certain Mahāmaṇḍalēśvara (name not clear).
11	Bammadēvanamaḍu.—Stone set up in a field of Sangappa about a mile to the west of the village.	..	....	....	Do. ..	States that this was the mānya land of Jakeya-Nāyaka.
12	Bekkināḷ.—Stone built into the raised platform of the darga outside the village.	Western Chāḷukya..	Tribhuvanamalladēva 'ruling Kalyāṇa.'	Chāḷukya-Vikrama year 10, Krōdhana, Pushya, śu. pañchami, Monday, Uttarāyana-saṅkramaṇa.	Do. ..	Two fragments. Seems to register the renewal of an early gift of land for a water-shed and some students, etc., which had lapsed for a long time, made, with the consent of the king, by Mahāmaṇḍalēśvara Kaliyammarasa.

E.—Stone inscriptions in the Bombay-Karnatak copied during the year 1936-37—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	BIJAPUR DISTRICT— <i>contd.</i> SINDAGI TALUK— <i>contd.</i>					
13	Slab set up in the field called <i>Gut-tappanavara-hola</i>.	..	....	Viranārāyaṇadēva year 2, Plavaṅga, Kārttika, puṇṇami, Monday, vyatipāta.	Kannaḍa ..	Records that Dēchi-Bhaṭṭa of the <i>Sarvanamasya-agrahāra</i> Kalekere granted 10 <i>niṣartana</i> s of land after purchasing it from the Daṇḍanāyaka, for the benefit of the <i>satra</i> , when the <i>Prabhu</i> of the place withdrew his favours from it (<i>vakram māḍe</i>).
14	<i>Chāṇḍakavaṭe</i> .—Broken slab lying near the well called <i>Basavaṇṇana-bhāvi</i> .	Western Chālukya..	Tribhuvanamaḷladēva ..	....	Do. ..	Broken after the king's name.
15	Pillar lying near the same well ..	..	....	Śaka 989, Plavaṅga, Phalguṇa, ba. tadige, Sunday.	Do. ! ..	States that the tomb-stone (<i>nisidige</i>) of Māghaṇandi-Bhaṭṭāraka of the <i>Sūraṣṭa-guṇa</i> was set up by Jākhiyabbe of Sindige. Koppa-Setṭi planned (<i>geydar</i>) and [Chandi]-Setṭi executed (<i>māḍidar</i>) it.
16	<i>Chattarki</i> .—Base of a sculpture on the outer wall of the Dattātrēya temple.	..	....	....	Do. ..	Purport not clear. Refers to <i>Rudra-lōka</i> .
17	Slab set up in front of the temple of Hanumān.	Western Chālukya..	[Tribhu]vanamaḷladēva ..	Lost	Do. ..	Badly damaged. States that Mahāmaṇḍalēśvara Gōvaṇadēvarasa attacked the <i>Sarvanamasya-agrahāra</i> Chetṭurage, while administering the country in conjunction with twelve Nāyakas, at <i>rājadhāni</i> Kanavalli, killed the <i>dāyādya</i> s there and established his rule uninterrupted. Records a gift of several incomes due from the village to his family <i>i.e.</i> , Seḷara-kula, made by him to the Mahājanas of the place for the services rendered by them. Gōvaṇadēvarasa is described as the servant of Jagadēkamalladēva.
18	<i>Dēvaṅgāv</i> .—Slab set up in the temple of Kallappa.	Yādava ..	Jaitugidēva	Śaka 1121, Kālayukta, Māgha, ba. amāvāsyā, Monday, solar eclipse.	Do. ..	Records a gift of land to the west of Bāgavāḍi, made by Magara-Murāri Sōyidēva-Nāyaka, to the temple of Svayambhu Kēsarpaṭiya Kalidēva.
19	Same slab	Do. ..	Singhaṇadēva .. ..	....	Do. ..	Records a gift of land made by Magara-Murāri Sōyidēva-Nāyaka for flowers to the god Kēsarpaṭiya-Kalidēva. Also records gifts of oil, land, and taxes made by the Mahājanas, Mummuridaṇḍas and some individuals for the same temple.
20	Slab standing in Survey No. 539 ..	..	....	Śaka 1557, Yuva, Āshāḍha, vadi 13, Thursday.	Marāṭhī in Nāgarī	Seems to record a fight between Pāḍasāhi Sulatāna Mahamada Arakā[ḍa] and Rājādhiraḷa Murāri-Paṇḍit[ēśvara] on the bank of the Bhīmarathī near Dēvaṅgaṇu.
21	<i>Dēvarnāvadgi</i> .—Slab standing in the temple of Mallikārjuna.	Western Chālukya..	Pratāpacharavartin Jagadēkamalladēva 'ruling at <i>rājadhāni</i> Kalyāṇapura'.	Jagadēkamalladēva year 2, Siddhārthin, Pushya, paurṇamāsyā, Sunday, lunar eclipse, Vyatipāta, Uttarāyaṇa-saṅkrānti.	Do. ..	Thickly coated with oil, and faint. Records a gift of land made by Mahāmaṇḍalēśvara Sōyidēvarasa of the Seḷara family who was the <i>Manneya</i> of Elamēla-nāḍu, at the request of Perggade Dāvarāja to the temple of Mūlasthāna-Mallikārjunadēva built by the latter at Dēvaranāvidage in Elamēla-nāḍu-30. Also records gifts of land, oil and toll-incomes to the same temple.

22	Dēyūr.—Slab lying in the temple of Dyāmavva.	..	....	Do.	..	States that this is the <i>nisidhi</i> of Singi-Setṭi, Dēvi-Setṭi, Padumavve and Singeya who were the lay-disciples of Nēmidēva who belonged to the Mūla-saṅgha, Dēsi-gaṇa, Koṇḍakund-ānvaya and Pustaka-gachchha and who was a member of the Ingaḷēśvara lineage (<i>baḷi</i>). At the bottom are carved two female figures with folded hands facing each other with a burning wick in the centre.
23	Slab built into the ceiling at the main entrance into the Rāmēśvara temple.	Western Chāḷukya..	Trailōkyamalladēva ..	..	Śaka 986, Krōdhin, Pushya, śu. 13, Friday, Uttarāyana-saṅkrānti.	Do. .. Registers a gift of land made by Mahāsāmanta [Vā]rarasa, an officer of Trailōkyamalla Nolaṃba-Pallava-Permāṇaḍi Jayasīṅgadēva who was governing Talḍavāḍi-nāḍu, after obtaining it from the latter, for the benefit of the temple of Mārasīṅgēśvara at Dēvapura and for the feeding and clothing of the ascetics and students. The gift was entrusted to āchārya Jñānarāśi-Paṇḍita of the Pāsupata school.
24	Slab built into the left wall (outer) of the same temple.	Yādava ..	Jaitugidēva ..	..	Śaka 1118, Naḷa, Uttarāyana-saṅkramaṇa, Monday, full solar eclipse.	Do. .. Badly damaged and mutilated. Refers to the chief of the Jimūtavāhana lineage (name lost) and seems to record a gift of land and taxes for a temple at Dēvapura. Mentions Sōvaladēvi.
25	Slab set up in the house-site to the left of the same temple.	Western Chāḷukya..	Jagadēkamalladēva ..	..	Śaka 951, [Śu]kla, Pushya, ba. 1, Wednesday, Uttarāyana-saṅkrānti.	Do. .. Registers a gift of land and oil-mills made by queen Suggaladēvi, the king's wife, to āchārya Brahmarāśi-Paṇḍita of the Pāsupata school, for the benefit of the temple of Mārasīṅgēśvara at Dēvapura and for food, clothing and medical treatment of the ascetics and students.
26	Gōlgērt.—Slab lying in front of the village-chāvaḍi.	Do. ..	Do. ..	..	Śaka 950, Prabhava, Vaiśākha, śu. 8, Monday.	Do. .. Damaged. Records a gift of land made by Daṇḍa[nātha] Rebbarasa for the benefit of the temple of (<i>i.e.</i> , constructed by) Bācha-Gāvunḍa.
27	Haḍginahāḷ.—Slab lying in the Darga	Kalatsurya (Kaḷa-churya).	Sōvidēva ..	..	Lost ..	Do. .. Seriously damaged. Refers to a Mahāmaṇḍalēśvara (name lost) and seems to record a gift of land made evidently by him for the temple of [Dhru]vēśvara.
28	Hipparagi.—Stone fixed into the wall of the well called Kumbāra-bhāvi.	..	....	..	Śārvarin, Chaitra, ba. (wrong for śu.) paurṇame, Chandra-hōre, Pūrvā.	Do. .. Records the construction of the well by Guṇḍayya of Hipparige.
29	Stone fixed into the front wall in the temple of Hanumān near the village-chāvaḍi.	..	....	..	Śaka 1566, Tāraṇa, Śrāvaṇa, śu. 1, Friday.	Marāṭhi in Nāgarī .. Seems to record the construction of the temple of Hanumān in stone and the gift of land made to it.
30	Slab fixed into the wall in the temple of Kāśī-Liṅga.	Yādava ..	Bhillamadēva ..	..	Śaka 1115, Paridhāvin, Bhādrapada, ba. madhyāshṭakī, Monday, Vyatipāta, Kanyā-saṅkramaṇa.	Kannaḍa .. Registers a grant of the village Inḡunige made by the king to Rājagurudēva of the Bhujagāvaḷi-kula, in conjunction with Phēyīya-Sāhaṇi, Mahāmaṇḍalēśvara Gōṇarasa of the Seḷara family and Sarvāchikārin Malleya-Sāhaṇi, while they were governing the Tarḍdavāḍi-nāḍu at the request of Bammaya-Nāyaka for the benefit of the temple of Kalidēva at Hipparage. Also records other gifts of land, oil and taxes made for the same temple by Māyidēva-Daṇḍanāyaka, Prabhudēva, Parasa, Parisadēva of Hipparage and Bammadēva-Daṇḍanāyaka.
31	Jālvād.—Slab set up in the temple of Saṅkaraliṅga.	Western Chāḷukya..	Trailōkyamalla ..	..	....	Do. .. Badly damaged. Seems to record a gift of land and house-sites.
32	Another slab set up in the same temple	..	....	..	....	Do. .. Badly damaged and effaced. Seems to record a gift of land to a temple.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
BIJAPUR DISTRICT— <i>contd.</i>						
SINDAGI TALUK— <i>contd.</i>						
33	Kaḍlēvāḍi.—Slab set up in the temple of Svāmilinga.	[Kaḷachurya] ..	Tribhuvanaika nijabhū vīra malladēva (Bijjala-dēva).	Chitrabhānu, Māgha, ba. 2, Thursday, Uttarāyana-saṅkrānti, Vyatpāta.	Kannāḍa ..	Records a gift of taxes (<i>sāda</i>) made by the tax-officer (<i>Sādha-Verggaḍe</i>) Ayitarasa Sōvarasa to Sōmēśvara-Paṇḍita, for the benefit of the temple of Svayambhū-Sōmanāthadēva at Kaḍalevāḍa.
34	Another slab set up in the same temple	Western Chālukya..	Tribhuvanamalladēva 'ruling from Gōvageya-neleviḍu'.	Śaka 1108, Parābhava, Chaitra, purnamāsyā, Friday, lunar eclipse.	Do. ..	Registers a gift of certain taxes and <i>mēlālke</i> incomes, due from Nāvidige, a village in Kummasi-30 included in the division (<i>kampana</i>) of Tarddavāḍi-1,000, made by the king in conjunction with Kumāra Bammidēvarasa, his maternal uncle Gōyindamayya-Daṇḍanāyaka and Mahāmaṇḍalēśvara Anemarasa of the Silāra family, who was the governor of Yeḷamēla, to <i>Āchārya</i> Sōvarāśi-Paṇḍitadēva for the benefit of the temple of Svayambhū-Sōmanāthadēva at Kaḍalevāḍa 'the southern Vāraṇāśi.'
35	A third slab lying in the same place ..	Do. ..	Bhūlōkamalladēva, 'ruling from Jayantīpura-neleviḍu'.	2nd year, Plavaṅga, Pushya śu. 5, Sunday, Uttarāyana-saṅkrānti, Vyatpāta.	Do. ..	States that the king paid a visit to the temple of Svayambhū-Sōmanāthadēva of Kaḍalevāḍa 'the southern Vāraṇāśi' and while making sixteen kinds of gifts there, endowed the temple with the <i>mēlālke</i> income of Hīñchagēri, a village in Bāgavāḍi-30 included in the division (<i>kampana</i>) of Alande-1,000, for worship and offerings to the deity. The endowment was entrusted to Gaṅgarāśidēva.
36	Same slab	Do. ..	Chālukyachakravartin Tribhuvanamalla Sōmēśvara-dēva.	4th year, Parābhava, Chaitra, śu. purname, Sunday, Vyatpāta, lunar eclipse.	Do. ..	Records a gift of certain taxes and <i>mēlālke</i> incomes made by Mahāmaṇḍalēśvara Kopparasa, his brother Ammarasa, Sōyidēva, Allarasa, Kumāra Dākayya and the eighteen <i>Santatis</i> to <i>Āchārya</i> Sōvarāśidēva for the benefit of the temple of Svayambhū-Sōmanāthadēva at Kaḍalevāḍa 'the southern Vāraṇāśi.'
37	A fourth slab lying in the same place	Kaḷachurya ..	Rāyamurāri Sōyidēva 'ruling at Maṅgaḷivēḍa-neleviḍu'.	Śaka 1090, Sarvadhārin, Āsvayuja, śu. purnami, Vāḍḍavāra, lunar eclipse.	Do. ..	Records a gift of certain taxes and the <i>manneya</i> income due from Sembevāḍa under the administration of Svayambhū-Sōmanāthadēva of Kaḍalevāḍa, made by Mahāmaṇḍalēśvara Siṅgidēvarasa of the Silāra family, the governor at Elamēla, to <i>Āchārya</i> Sōvarāśidēva for the benefit of the temple of Svayambhū-Sōmanāthadēva. Also records another gift of one <i>gadyāna</i> from each of the villages in the <i>nāḍu</i> made by Mahāmaṇḍalēśvara Gōmadēvarasa, Kēteya-Nāyaka of Haḍavalaḥaṭṭi and the Prabhu-Gāvunḍas of Elamēla—30 and Siṅdige—12, for the benefit of the same temple.
38	A fifth slab lying in the same place ..	Western Chālukya..	Tribhuvanamalladēva 'ruling at Jayantīpura-neleviḍu'.	Chālukya-Vikrama year 50, Viśāvasu, Pushya, śu. chaṭṭi, (shashthi), Sunday, Uttarāyana-saṅkramaṇa.	Do. ..	Broken in two fragments. Registers a grant of the village Sam[beya]vāḍa in Kummasi—30 included in the division (<i>kampana</i>) Taddavāḍi—1,000 made by the king and his subordinate <i>Manneya</i> Siṅgarasa of the Siyāla family for the benefit of the temple of Svayambhū-Sōmēśvaradēva at Kaḍalevāḍa.

39	Same slab .. ..	..	....	....	Do.	..	In the same characters as the above. Records a gift of tolls on certain articles of merchandise made by the Mummuridandās from 36 centres who had assembled at Kaḍalevāḍa as <i>Mahānāḍu</i> , for the benefit of the temple of Svayambhū-Sōmanāthadēva.	
40	Same slab	Kaḷachurya	..	Rāyamurāri Sōyidēva ..	8th year, Jaya, Śrāvaṇa, ba. 8, Monday, ditipāta (Vyatipāta).	Do.	..	Records a gift of certain taxes (<i>bani</i>) in Eḷamēla-nāḍu made by Mahāpradhāna Kumāra Bammidēvarasa to Sōmēśvara-Paṇḍita for the benefit of the temple of Svayambhū-Sōmanāthadēva of Kaḍalevāḍa in Eḷamēla-nāḍu which was under his administration.
41	A sixth slab lying in the same place ..	Do.	..	Rāyamurāri Sōyidēva 'ruling at Maṅgalivēḍa-neleviḍu'.	Śaka 1097, Manmatha, Pushya, ba. amāvāsyā, Tuesday, Uttarāyaṇa-saṅkrānti, Vyatipāta.	Do.	..	Records a gift of taxes made by Kasapayya-Nāyaka, Mahāmaṇḍalēśvara Siṅgidēvarasa of Eḷamēla, Mahāpradhāna Daṇḍanāyaka Kumāra Bammidēvarasa, Śrīkaraṇa Chākaṇayya-Nāyaka, the <i>mahāprabhu</i> of Kummasi, Guṇḍarasa and his brother Mahādēvarasa to <i>Āchārya</i> Sōvarāśidēva for the benefit of the temple of Svayambhū-Sōmanāthadēva.
42	A seventh slab lying in the same place	Do.	..	Rāyamurāri Sōyidēva 'ruling at Seleyahalli-neleviḍu'.	Śaka 1094, Nandana, Pushya, śu. 8, Monday, Uttarāyaṇa-saṅkrānti, Vyatipāta.	Do.	..	Records a gift of land made by Kumāra Bammidēvarasa who was administering Sagara-Hagarittage-Eḷamēla-nāḍu, during his visit to the temple of Svayambhū-Sōmanāthadēva at the 'Ghaṭikāsthāna' Kaḍalevāḍa, in conjunction with Mahāmaṇḍalēśvara Siṅgidēvarasa of Eḷamēla, to <i>Āchārya</i> Sōvarāśi-Paṇḍita for worship, offerings and the feeding of the ascetics in the temple.
43	An eighth slab lying in the same place	Yādava	..	Jaitugipāḍadēva 'ruling at Dēvagiri-neleviḍu'.	Śaka 1114, Paridhāvin, Pushya, ba. 10, Sunday, Uttarāyaṇa-saṅkrānti.	Do.	..	Records a gift of <i>mēlālke</i> income from Kumbiṭṭage, a village in Kummasi—30 included in Tarddavāḍi—1,000 division (<i>kampana</i>) and other taxes made by Mahāpradhāna Sōyidēva Daṇḍanāyaka who was administering Eḷamēla to <i>Āchārya</i> Sātīmayya, for the temple of Mānikēśvara and the maintenance of the eight Brahmapuris, etc.
44	Same slab	Do.	..	Pratāpachakravartin Siṅgaṇadēva.	Śaka 1127, Raktākshin, Āśvayuja, śu. puṇṇami, Sunday, Vyatipāta, lunar eclipse.	Kannaḍa in Nāgarī	..	Slightly indistinct. Records a gift of land made by the king to Sātīmayya for the benefit of the temple of Sōmanāthadēva. Also records another gift of land made for the same temple by Rāyamurāri Ja[mnu]gidēva of the Kaḷachurya family.
45	Slab lying in front of the same temple	[Kaḷachurya]	..	[Tribhuvanamalladēva] ..	Tribhuvanamalladēva year 3, Bahudhānya, Āśvayuja, śu. puṇṇami, Friday, lunar eclipse.	Kannaḍa	..	Seriously damaged. Seems to record a gift to the temple of Svayambhū-Sōmanāthadēva of Kaḍalevāḍa included in Kummasi—30. Mentions [Rāma]dēvayya-Nāyaka, the <i>sunḱa-vergaḍe</i> of Tarddavāḍi—1,000 province, Dāsimayya-Nāyaka and a certain Heggade (name lost). Refers to a Mahāmaṇḍalēśvara described as the 'lord of Tagaranagara,' whose name is obliterated.
46	Kaḍṇi.—Slab lying in Survey No. 24 near the temple of Kāśī-Viśvēśvara at old Kaḍṇi.	Yādava	..	Pratāpachakravartin Siṅgaḷa.	Vishu, Pushya, śu. puṇṇami, Thursday.	Do.	..	Damaged. Seems to record a gift of land made by a certain officer (name not clear) to Asitara Nāgadēva of Kaḍaṇa.
47	Kalkēri.—Broken slab lying near the well called <i>Ura-bhāvi</i>.	..	....	....	....	Do.	..	Beginning and end lost. Seems to record gifts of land made as <i>Bhaṭṭavṛtti</i> for (teaching) <i>Nyāsa</i> , <i>Prābhākara</i> , <i>Vēdānta</i> , <i>Ṛigvēda</i> and <i>Purāṇa</i> and also gifts of land to the dancing girls, drummers and other (temple) servants.
48	Slab lying in Hirēmaṭha .. ..	..	....	....	.... Saumya, Pushya, śu. trayōdaśī, Wednesday, Uttarāyaṇa-saṅkramaṇa.	Do.	..	Damaged. Records a gift of oil for a lamp to the deity (name lost) by several trade guilds (<i>samaya</i>) of Kalkere.

E.—Stone inscriptions in the Bombay-Karnatak copied during the year 1936-37—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	BIJAPUR DISTRICT— <i>contd.</i> SINDAGI TALUK— <i>contd.</i>					
49	Slab set up in a ruined temple in Survey No. 6.	Western Chālukya..	Tribhuvanamalladēva 'ruling at Kalyānapura- <i>neleviḍu.</i> '	Hēmaḷambi, Vaiśākha, śu. pañchami, Sunday.	Kannaḍa ..	States that Amṛita-Paṭṭavarddhana Vāsudēva-Ghaḷisāsa and his wife Chāmiyakka consecrated the image of Kēśavadēva with the consent of the <i>Mahājanas</i> of Kalkere which had been made into a <i>sarvanamasya-agrahāra</i> village by Mahāpradhāna Daṇḍanāyaka Kāḷimarasa, and endowed land to it.
50	Broken slab built into the raised platform of the mosque near the village- <i>chāvaḍi.</i>	..	....	....	Do. ..	Damaged and mutilated. Seems to record a gift of land (?) made by Mahāpradhāna Kāḷimarasa for the temple of Kēśavadēva. Mentions [Ka]lkere-agrahāra.
51	Stone set up near the village- <i>chāvaḍi.</i>	..	....	....	Do. ..	Badly damaged. In characters of the 13th-14th century A.D. Seems to record a gift of land as <i>Hegade-mānya</i> .
52	Slab leaning against the front wall of the temple called <i>Mallayyana-guḍi.</i>	..	....	Śaka 1109, Viranārāyaṇadēva year 2, Plavaṅga, Kārttika, punname, Monday, Vyatipāta.	Do. ..	Records a gift of land made by Rēchi-Bhaṭṭa of Kammakula, one of the 300 Mahājanas of Kalkere (also called <i>Āmatatāka</i>) after purchasing it from Vikrama-Daṇḍādhipa, the <i>prabhu</i> of Kalkere, for the <i>satra</i> of the place when Mahāmaṇḍalēśvara Virupadēvarasa was administering Hagarite-nāḍu.
53	Another slab in the same place ..	Yādava ..	Śiṅgaṇarāya ..	Śaka 1167, Krōdhin, Bhādrapada, śu. 4, Sunday, Vyatipāta.	Do. ..	Records a gift of land and house-sites made by the 300 Mahājanas, Setṭiguttas, Mummuridaṇḍas, etc., of Kalukere for the temple of Ananta-Tirthakara constructed by Mahāpradhāna Malla, Bācha and his son Pāyi-Setṭi and other Jainas, at the instance of their preceptor Kamalasēnamuni.
54	Same slab	Do. ..	Kannaradēva ..	4th year, Sādhāraṇa, aṣṭami, Monday and arddhodaya in Pushya of the same year.	Do. ..	Records a gift of land made to the temple of Ananta-Tirthadēva by the Mahājanas of Kalukere on the occasion of the birth of a son to [Ra]ṅgarasa. Also records a gift of taxes made to the same temple by Sarvadēva-Nāyaka of the <i>Mēlāḷike</i> (taxes) on the latter date.
55	Kannoli.—Slab built into the left wall of the temple of Hanumān.	Western Chālukya..	Jagadēkamalladēva ..	Śaka 962, Vikrama, Māgha, ba. [9], Thursday.	Do. ..	Records a gift of land made by Mahāsāmanta Gō[pā]llarasa to Vāmaśakti-Paṇḍita for worship and offerings in the temple of Bhōgēśvara at Kannavalli. Mentions Poṭṭalakere- <i>neleviḍu.</i>
56	Slab built into the right wall of the same temple.	Do. ..	Tribhuvanamalladēva 'ruling at Kalyāna- <i>neleviḍu.</i> '	Chālukya-Vikrama year 19, Bhāva, Chaitra, śu. 1, Sunday, solar eclipse.	Do. ..	Badly damaged. Records a gift of land and oil-mills made by <i>Paṭṭamahādēvi</i> Maḷala-mahādēvi, queen of Vikramāditya, for a temple (name lost) while administering Kannavalli.
57	Same slab	Kaḷachurya ..	Tribhuvanaikavīradēva (Bijjaladēva).	9th year, Tārana, Āshādha, śu. [4] Thursday, Dakṣiṇāyana-saṅkrānti.	Do. ..	Badly damaged. Records a gift of certain toll-incomes made by several bodies to the temple of Chikkīśvara-Nāgēśvara constructed by <i>Vaḍḍavyavahārin</i> Bāchisetṭi and Nāgisetṭi at Kannavalli, when Brahmadēva-Daṇḍanāyaka was governing Tarḍḍavāḍi-1000 province.

58	Koṇḍguḷi.—Slab set up in front of the Basavaṇṇa temple.	(Lost)	Tribhuvanamalladēva ..	....	Do. ..	Badly damaged and effaced. Seems to record a gift of land at the <i>agrahāra</i> village Koṇḍaguḷi.
59	Slab fixed into the left outer wall of the Hanumān temple.	Western Chālukya..	Do. ..	Chālukya-Vikrama year 3[2], Sarvajit, Chaitra, amāvāsyā, Monday, solar eclipse.	Do. ..	Badly damaged. Records a gift of land made for worship, repairs and feeding in the temple of Bāchēśvara at the <i>sarvanamasya-agrahāra</i> Koṇḍaguḷi.
60	Broken slab fixed into the right outer wall of the same temple.	....	....	....	Do. ..	Fragment. Beginning lost. Records a gift of land measured by the <i>Bandhu-chintāmaṇi</i> pole and house-sites, etc., to god [Traipuru]shadēva and to 200 Vājasanēya Brāhmaṇas. The donor's name and other details are missing.
61	First face of a broken pillar set up on the bund of the well outside the village.	Western Chālukya..	Tribhuvanamalladēva ..	Chālukya-Vikrama year 33, Sarvajit, Mārgaśīra, amāvāsyā, Monday, solar eclipse.	Do. ..	In two fragments. Badly damaged. Records a gift of land measured by the <i>Bandhu-chintāmaṇi</i> pole made by Daṇḍa-nāyaka Kēśirājarasa of the Vājikula for the benefit of the temple of Sōmēśvaradēva built by him at Koṇḍaguḷi. Mentions Bandhu-chintāmaṇi Mahāsāmantādhipati [Ni]m-baṇayya.
62	Second face of the same pillar ..	Do. ..	Do. ..	Chālukya-Vikrama year 3[2], Sar[va]jit, Āśvayuja, amāvāsyā, solar eclipse, Wednesday.	Do. ..	Damaged. Records a gift of toll-incomes made by Sunka-verggade Mādhava-Sēnādhipati, Heggade Mādeya-Nāyaka and others for the benefit of the temple of Sōmanāthadēva.
63	Same face	Kaḷachurya ..	Bhujabala-chakravartin 'ruling at [Beṅgāra]- <i>neleviḍu</i> .'	11th year, Byaya (Vyaya), Śrāvaṇa, śu. 14, Thursday.	Do. ..	Damaged. Registers a gift of oil made by the Setṭis and Nakharas for a temple (name lost). Mentions <i>agrahāra</i> Koṇḍaguḷi and Kumāra Malugi.
64	Third face of the same pillar ..	..	....	....	Do. ..	Beginning badly damaged. Seems to record gifts of land and oil made for the temple of Sōmēśvara.
65	Kōrvār.—Broken slab built into the wall at Mēlīna-maṭha.	Western Chālukya	Tribhuvanamalladēva ..	[Vi]kārīn, Vaiśākha, amāvāsyā, [Tuesday.]	Do. ..	Fragment. Seems to record a gift of land made, after purchase, for worship and offerings to a deity (name lost).
66	Pillar built into the stone <i>kaṭṭe</i> (raised platform) in front of Daṇḍappa Gauḍa's house.	Yādava ..	Śimhapāladēva ..	Śaka 1133, Prajāpati, Kārttika, amāvāsyā, Sunday, saṅkramaṇa.	Do. ..	Badly damaged and effaced. Seems to record a gift of land for a temple (name lost) made into the charge of the Mahājanas of the <i>sarvanamasya-agrahāra</i> Santheya-Kōrāvūr, for the merit of a certain Mūliga Bammarasa.
67	Kulekumaṭgi.—Slab built into the left wall of the temple of Chandraśēkhara-dēva.	Western Chālukya..	Tribhuvanamalladēva 'ruling at Ponugu[ppelyappaya]- <i>naviḍu</i> .'	Chālukya-Vikrama year 2, Piṅgaḷa, Pushya, śu. 7, Sunday, Uttarāyaṇa-saṅkrānti.	Do. ..	Records gifts of land made by Mahāsāmanta Siṅgarasa and Udayādityarasa of the Siyaḷāra family for the benefit of the temple of Chāṇḍēśvara at Kumbittage. Also registers gift of land made by Kētaladēvi, queen of Tribhuvanamalladēva for the same temple and the temples of Vināyaka-dēva, Ādityadēva, etc.
68	Slab built into the right wall of the same temple.	Do. ..	Tribhuvanamalladēva ..	Chālukya-Vikrama year 7, Dundubhi, Āshāḍha, amāvāsyā, Tuesday.	Do. ..	Bottom portion chiselled away. Mentions Mahāsāmanta Siṅgarasa and Udayādityarasa of the Siyaḷāra family and Ferggade Chāṇḍimayya, the prabhu of Kumbittage.
69	Malghān.—Slab fixed in the front wall of the temple of Mallikārjuna.	Do. ..	Pratāpachchakravartin Jagadēkamalladēva 'ruling at Kalyāṇa- <i>neleviḍu</i> .'	11th year, Vibhava, Pushya, śu. 13, Thursday, Uttarāyaṇa-saṅkrānti.	Do. ..	Records a gift of land, house-site and money income made to the temple of Mādhavēśvara built by Mādhava-Ghaisāsa at the <i>agrahāra</i> Mallagāṇa in Kummasi—30 division (<i>kam-paṇa</i>) included in Tarddavāḍi—1000 province, by the Prabhus and the Mahājanas of the place.
70	Side of the same slab .. ..	..	....	....	Do. ..	Badly damaged. Verses in praise of a certain Mādirāja and Ēchiyakka.

E.—Stone inscriptions in the Bombay-Karnatak copied during the year 1936-37—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	BIJAPUR DISTRICT— <i>contd.</i> SINDAGI TALUK— <i>concl'd.</i>					
71	Slab built into the left wall of the temple of Rāmalinga.	Western Chālukya..	Tribhuvanamalladēva ..	....	Kannāḍa ..	Records that the king granted several lands out of the <i>daśa-vanda</i> and other lands set apart for himself, for the renovation of, and worship in, the temples of Divākarēśvaradēva and Sōmēśvaradēva, for a water-shed, a tank, a well and an educational institution attached to the temple of Divākarēśvara, at Mallagāṇa which he had given away to Divākara-Bhaṭṭopādhyāya as a <i>sarvanamasya</i> gift.
72	Slab leaning against the right wall inside the temple of Basavaṇṇa.	Do. ..	Tribhuvanamalladēva 'camping at Appayanadakuppa on the Bhīmarathī.'	Chālukya-Vikrama year 25, Vikrama, Pushya, ba. 6, Monday, Uttarayāṇa-saṅkrānti.	Do. ..	Records a gift of land made by Daṇḍanāyaka Vāmadēvayya for the benefit of the temples of Ādityadēva, Kēśavadēva and Vāmēśvaradēva built by him at Mallagāṇa, the agrahāra village in Kummasi—30 division (<i>kampana</i>) included in Tarddavāḍi—1,000 province, belonging to Divākara-Bhaṭṭopādhyāya, the great preceptor (<i>paramārādhyā</i>).
73	Same slab	Do. ..	Tribhuvanamalladēva ..	Chālukya-Vikrama year, 25, Vikrama, Māgha, śu. 3, Friday.	Do. ..	Records a gift of land and house-site made to the temple of Vāmadēva by the Ūroḍeya Divākara-Bhaṭṭopādhyāya.
74	Slab built into the front wall of the temple called <i>Tegginadēgula</i> .	Do. ..	....	Chālukya-Bhūlōka[malla*] year 8, Pramādi, Śrāvaṇa, amāvāsyā, solar eclipse, Monday.	Do. ..	Records a gift of gold made by Mahāmaṇḍalēśvara Kumāra Sōvarasa to the temple of Svayambhudēva at the agrahāra village Mallagāṇa, for the merit of his father Mahāmaṇḍalēśvara Singarasa of the Sīlāra family.
75	Paḍagānūr.—Slab set up in the temple of Hanumān.	Yādava ..	Siṅgaṇadēva	Śaka 113[1], Vibhava, Kārttika, śu. 13, Thursday.	Do. ..	Badly damaged. Seems to record a gift of land and house-sites made to the temple of [A]chalēśvaradēva at Paḍaganūru when Ka[pi]ladē[va]-Daṇḍanāyaka was governing Tarddavāḍi-nāḍu.
76	Another slab set up in the same place	..	....	....	Do. ..	The upper part of the slab is seriously damaged. Seems to record a gift of land and oil made by the Setṭis, Karaṇas and the oil-mongers, for the benefit of a temple (name not clear).
77	Rāmanhalli.—Slab standing in Survey No. 23 on the way to Ālmēl.	..	....	....	Do. ..	Damaged. Seems to state that this was the boundary stone of the field of [Paṅka]bbēśvaradēva. In characters of the 13th century A. D.
78	Stone standing in Survey No. 22 ..	..	....	Pradhāvi (Paridhāvin?), Vaiśākha.	Sanskrit in Nāgarī..	Badly damaged after the date portion.
79	Rūgi.—Slab fixed into the wall of the temple of Basavaṇṇa.	..	....	....	Kannāḍa ..	Seriously damaged. In characters of the 12th century A.D. Seems to record the death of a Jaina saint whose name is not clear.
80	Sindagi.—Broken piece of a slab built in to the front wall of the Raṅgamathā.	Western Chālukya..	Tribhuvanamalladēva ..	Chālukya-Vikrama year 6, Dūrmati.	Do. ..	Fragment. Portion containing the details of the gift etc., is lost.

81	Top of the stone door leading into the interior of the Raṅgamāṭha.	....	....	....	Kannāḍa (modern)	Engraved negatively. Seems to record a gift of some <i>ṛitti</i> to Siddhasvāmi of the maṭha.
82	Slab placed in a nich in the courtyard of Paḍasetṭi Siddarāmappa's house.	....	....	....	Kannāḍa	Records a gift of land made to a temple by the Mahājanas and the Ūṛḍeya of Sindige.
83	Tāvarkhēḍ. —Slab standing in front of the Hanumān temple.	Western Chāḷukya..	,...	Chāḷukya-Vikrama year 10, Krōdhana, Phālguṇa, śu. 1, Sunday.	Do.	Records a gift of 100 <i>matṭar</i> of land at Eḷamēla made by Maṇḍa-likā Nāyimarasa.
84	Yargal (Bhujrukh) —Hero-stone set up in the temple of Hanumān.	....	....	Śaka [7]00 (current), Durmati, Chaitra, amāvāsyā, [Satur]day.	Kannāḍa (archaic)	Badly damaged. Seems to refer to a fight. Mentions a certain Kanna and a Perggaḍe (name lost).
85	Slab standing in the village <i>chāvaḍi</i>	Yādava ..	Siṅgaṇadēva 'ruling at Dēvagiri-neleviḍu.'	10th year, Vibhava ..	Kannāḍa	Seems to record a gift of land made by Mahāmaṇḍalēśvara Bommidēva of the Siḷāra family to the temple of Hayimeśvaradēva built by him at Eraṅgallu.
86	Slab lying in the same place ..	....	....	....	Do.	In late characters. Records a gift of land made by Manneya Bōyarasa.
87	Slab standing near the Virabhadra temple near the temple of Rāma-linga.	Yādava ..	Siṅgaṇadēva ..	Lost ..	Do.	Badly damaged and effaced after the kings' name.
88	Slab set up in the temple of Rāma-linga.	Western Chāḷukya..	Jagadēkamalladēva	9th year, Akshaya, Pushya, śu. 6, Monday, Uttarāyaṇa-saṅkrānti.	Do.	Records a gift of land made by Mahāmaṇḍalēśvara Sōyidēvarasa of the Siḷāra family, Apparasa, the <i>prabhu</i> of Eraṅgal, Nandimarasa and Perggaḍe Nākarasa for the upkeep and repairs of the tank constructed by Sānti-Setṭi.
89	Slab built into a wall in the same temple.	Do. ..	Do. ..	....	Do.	Records a gift of land made by Mahāmaṇḍalēśvara Sōyidēvarasa of the Siḷāra family, Prabhu Apparasa, Nandimarasa and Heggade Nākarasa, for the benefit of the temple of Svayambhu-Rāmēśvara built at Eraṅgal by Kēsirāja, Dāsimarasa and Viṭṭarasa.
90	Another slab built into a wall of the same temple.	..	....	Tribhuvanamalladēva year. Bahudhānya Āsvayuja, śu. puṇṇame, Sunday.	Do.	Badly damaged and effaced. Records a gift made by several trade-guilds to the temple of Svayambhu-Rāmēśvaradēva. Also records another gift made to the same temple on the day specified in the date column.
Bijapur Taluk.						
91	Bijapur. —A slab (No. 46) in the Archaeological Museum.	Yādava ..	[Siṅga]ṇa ..	Śaka 11[66], Krōdhin, Māgha, ba.	Do.	Seriously damaged. Only the king's name and the date are partly legible.
92	A second slab (No. 47) in the same place.	Western Chāḷukya..	Jagadēkamalladēva	Śaka 961, Vikrama, Uttarāyaṇa-saṅkrānti.	Do.	Records a gift of land and oil-mill made by Perggaḍe Mēlayyā to the temple of Mūlathāna-Mahādēva at Benakanakaviṭage in Sindige-12 in the presence of Mahāsāmantha Mūkarasa called 'the lord of Banavāsi-pura' who was administering the <i>mēlāḷke</i> of Pagarite-nāḍu and Manneya Nāyimarasa.
93	A third slab (No. 48) in the same place	Do. ..	Tribhuvanamalladēva 'ruling at the neleviḍu Jayantipura.'	Chāḷukya-Vikrama year 36, Khara, Vaiśākha, puṇṇame, Monday, lunar eclipse.	Do.	Records a gift of land and house-sites as <i>Bhaṭṭavṛitti</i> for reciting the <i>Purāṇa</i> , made by Perggaḍe Kirttirāja when Mahāmaṇḍalēśvara Kumāra Jayakarṇadēva was administering the Mahāgrahāra Sindige.
94	A fourth slab (No. 49) in the same place.	Do. ..	Do. ..	Chāḷukya-Vikrama year 46, Śārvari, Āsvayuja, amāvāsyā, Monday, solar eclipse.	Do.	Records a gift of land made by Mahāmaṇḍalēśvara Kumāra Jayakarṇadēva for the benefit of the temple of Mūlathānadēva built by Daṇḍanāyaka Sōmarasa, the <i>prabhu</i> of Sindige included in a group of 12 (villages) and a subordinate of Siṅgarasa of the Seḷāra family.

E.—Stone inscriptions in the Bombay-Karnatak copied during the year 1936-37—concl'd.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	BIJAPUR DISTRICT—concl'd. BIJAPUR TALUK—cont'd.					
95	Same slab	Western Chālukya..	....	Chālukya-Bhūlōka[malla*] year 3, Kīlaka, Pushya, ba. 10, Thursday, Uttarāyana- saṅkramaṇa.	Kannāḍa ..	Registers a gift of gold made for the benefit of the temple of Mūlasthanadēva at Sindige, by Daṇḍanāyaka Vayijanāthayya and other Karaṇas, Manneya Sōvarasa, Kāḷamarasa, the Manneya of Sindige—12, Kummase—30 and Ankulage—50 and the Prabhu-gāvundās of the nāḍu, when Mahāmaṇḍalēśvara Tarikāḍa Permāḍidēva was governing Tardavāḍi—1,000 province.
96	A fifth slab (No. 50) in the same place	Kaḷachurya ..	Pratāpachakravartin Malli- kāṛjunadēva.	Śaka 1098, (in words and figures), Durmukhi, Mārga- śira, ba. 8, Thursday.	Do. ..	Records a gift of certain incomes made by the Mummu-ridaṇḍas and other trade-guilds who had assembled at Rūvige, for the benefit of the temple of Nāgēśvaradēva.
97	A sixth slab (No. 51) in the same place	..	....	....	Marāṭhī in Nāgarī	Badly damaged and mutilated. Seems to mention the names Sahaji and Śumanasahā.
	DHARWAR DISTRICT. NAVALGUND TALUK.					
98	Annigēri.—Base of the Vināyaka image set up on the roof of the maṇḍapa in the Amṛitēśvara temple.	..	....	....	Kannāḍa ..	In characters of the 12th century A.D. States that (the image) was got prepared by Nākimayya, son of Dhunḍudēva who belonged to the Samaya of 1,000, who were the devaputras of god Amṛitēśvara at rājadhānī Annigere.

APPENDIX F.

Principal dates from Appendix E calculated with the help of the *Indian Ephemeris*.

Number of inscription.	Details of dates with their English equivalents and remarks.
WESTERN CHALUKYA.	
<i>Jagadēkamalladēva (Jayasīṃha II).</i>	
26	Śaka 950, Prabhava, Vaiśākha, śu. 8, Monday. Probably=Monday, 1st May, A.D. 1027; f. d. t. '06. The tithi was ba. 8 and not śu. 8 as cited in the record. The Śaka year quoted is a current one.
25	Śaka 951, [Śu]kla, Pushya, ba. 1, Wednesday, Uttarāyana-saṅkrānti =Wednesday, 24th December A.D. 1029.
92	Śaka 961, Vikrama, Uttarāyana-saṅkrānti. The intended date is probably Tuesday, 23rd December, A.D. 1040. The date is not verifiable owing to insufficient details. The Śaka year corresponding to Vikrama was 962 (expired).
<i>Trailōkyamalladēva.</i>	
6	Śaka 966, Tārana, Pushya, śu. dvitīyā, Monday, [Uttarāyana-saṅkrānti =Monday, 24th December, A.D. 1044; '43. This was a day of Uttarāyana-saṅkrānti.
10	Śaka 97[8], Durmukhi, Bhādrapada, [saṅkra]maṇa, Vyatīpāta, Sunday. Probably=Monday, 26th August, A.D. 1056 on which day occurred the Kanyā-saṅkrānti. The week day quoted in the record is evidently a mistake.
23	Śaka 986, Krōdhin, Pushya, śu. 13, Friday, Uttarāyana-saṅkrānti =Friday, 24th December, A.D. 1064. Uttarāyana-saṅkrānti occurred on this day.
<i>Tribhuvanamalladēva (Vikramāditya VI).</i>	
67	Chālukya-Vikrama year 2, Piṅgaḷa, Pushya, śu. 7, Sunday, Uttarāyana-saṅkrānti =Sunday, 24th December, A.D. 1077. Uttarāyana-saṅkrānti occurred on this day.
68	Chālukya-Vikrama year 7, Dundubhi, Āshāḍha, amāvāsyā, Tuesday =Tuesday, 28th June, A.D. 1082.
12	Chālukya-Vikrama year 10, Krōdhana, Pushya, śu. pañchamī, Monday, Uttarāyana-saṅkrāmaṇa. Except for the week day, the details regularly correspond to Wednesday, 24th December, A.D. 1085. The week day cited is evidently a mistake.
83	Chālukya-Vikrama year 10, Krōdhana, Phālguna, śu. 1, Sunday. Probably-Tuesday, 17th February, A.D. 1086. The week day cited in the record is wrong.
56	Chālukya-Vikrama year 19, Bhāva, Chaitra, śu. 1, Sunday, solar eclipse. Śu. 1 and solar eclipse do not combine. The solar eclipse occurred on Phālguna, amāvāsyā of Śrīmukha, Sunday, 19th March, A.D. 1094; '20, and Chaitra śu. 1 of Bhāva ended at '14 of Monday, 20th March. The former is perhaps the intended date of the record.

F.—Principal dates from Appendix E calculated with the help of the *Indian Ephemeris*—contd.

Number of inscription.	Details of dates with their English equivalents and remarks.
WESTERN CHALUKYA—contd.	
<i>Tribhuvanamalladēva (Vikramāditya VI)—contd.</i>	
72	Chālukya-Vikrama year 25, Vikrama, Pushya, ba. 6. Monday, Uttarāyaṇa-saṅkrānti =Monday, 24th December, A.D. 1100. Uttarāyaṇa-saṅkrānti occurred on this day.
73	Chālukya-Vikrama year 25, Vikrama, Māgha, śu. 3, Friday =Friday, 4th January, A.D. 1101; .58.
59	Chālukya-Vikrama year 3[2], Sarvajit, Chaitra, amāvāsyā, Monday, solar eclipse =Monday, 25th March, A.D. 1107, f. d. t. .36. There was, however, no solar eclipse on this day. It occurred on Mārgaśīra; amāvāsyā which fell on Monday, 16th December, A.D. 1107. Chāitra is evidently wrongly cited for Mārgaśīra. See No. 61 below.
62	Chālukya-Vikrama year 3[2], Sarvajit, Āśvayuja, amāvāsyā, solar eclipse, Wednesday. Irregular. In the given year, Āśvayuja, amāvāsyā occurred on Thursday, 17th October, A.D. 1107; .98 and the only solar eclipse in that year took place on Mārgaśīra amāvāsyā. See No. 61 below.
61	Chālukya-Vikrama year 33, Sarvajit, Mārgaśīra, amāvāsyā, Monday, solar eclipse =Monday, 16th December, A.D. 1107. There was a solar eclipse on this day.
93	Chālukya-Vikrama year 36, Khara, Vaiśākha, puṇṇame, Monday, lunar eclipse =Monday, 24th April, A.D. 1111; f. d. t. .57. The lunar eclipse occurred the next day, i.e., Tuesday, 25th April.
49	Hēmaḷambi, Vaiśākha, śu. pañchamī, Sunday =Sunday, 8th April, A.D. 1117, f. d. t. .07.
94	Chālukya-Vikrama year 46, Śārvari, Āśvayuja, amāvāsyā, Monday, solar eclipse. Probably Sunday, 24th October, A.D. 1120 on which day there was a solar eclipse. The week day is wrongly quoted in the record. The corresponding Chālukya-Vikrama year was 44 and not 46.
38	Chālukya-Vikrama year 50, Viśvāvasu, Pushya, śu. chaṭṭi, Sunday, Uttarāyaṇa-saṅkramaṇa. Irregular. The tithi Pushya, śu. 6 in Viśvāvasu (Śaka 1047) occurred on Thursday (not Sunday), 3rd December, A.D. 1125 and the Uttarāyaṇa-saṅkramaṇa on Thursday, 24th December.
<i>Bhūlōkamalladēva.</i>	
35	2nd year, Plavaṅga, Pushya, śu. 5, Sunday, Uttarāyaṇa-saṅkrānti, Vyatīpāta. In the given year Pushya śu. 5 ended on Saturday, .13 (=10th December, A.D. 1127) and the Uttarāyaṇa-saṅkrānti took place on Sunday, 25th December, A.D. 1127, the tithi being Pushya ba. 5; .75. The latter is evidently the intended date of the record. Śu. 5 is cited wrongly for ba. 5.
95	Chālukya-Bhūlōka[malla*] year 3, Kīlaka, Pushya, ba. 10, Thursday, Uttarāyaṇa-saṅkramaṇa. Irregular. In the given year Kīlaka, Pushya ba. 10 occurred on Thursday, 17th January, AD. 1129; .50. Uttarāyaṇa-saṅkramaṇa had occurred on Sunday, 23rd December, A.D. 1128.

F.—Principal dates from Appendix E calculated with the help of the *Indian Ephemeris*—*contd.*

Number of inscription.	Details of dates with their English equivalents and remarks.
<i>WESTERN CHALUKYA—contd.</i>	
<i>Bhūlōkamalladēva—contd.</i>	
74	Chālukya-Bhūlōka[malla*] year 8, Pramādi, Śrāvaṇa, amāvāsyā, solar eclipse, Monday =Wednesday (not Monday), 2nd August A.D. 1133. There was a solar eclipse on this day.
<i>Jagadēkamalladēva (II).</i>	
21	Jagadēkamalladēva year 2, Siddhārthin, Pushya, paurṇamāsyā, Sunday, lunar eclipse, Vyatīpāta, Uttarāyaṇa-saṅkrānti. Irregular. Pushya paurṇamāsyā in the given year ended on Saturday (10), 6th January, A.D. 1140 whereas the Uttarāyaṇa-saṅkrānti had occurred on Sunday, 24th December, A.D. 1139. There was no lunar eclipse on the tithi quoted in the record.
88	9th year, Akshaya, Pushya, śu. 6, Monday, Uttarāyaṇa-saṅkrānti. In Akshaya (=Śaka 1068), the given tithi fell on Tuesday, 10th December, A.D. 1146; .93, while the Uttarāyaṇa-saṅkrānti occurred on Wednesday, 25th December A.D., 1146 the tithi being Pushya ba. 6; f. d. t. .39. The latter is perhaps the intended date of the record in which case Sōmavāra and śu. 6 must be taken as mistakes for Saumyavāra and ba. 6 respectively. In the next year, i.e., Prabhava (Śaka 1069), however, the given tithi occurred on Monday, 29th December A. D. 1147; f. d. t. .0; but the Uttarāyaṇa-saṅkrānti had occurred 4 days earlier.
69	11th year, Vibhava, Pushya, śu. 13, Thursday (Bṛihavāra), Uttarāyaṇa-saṅkrānti. Except for the week day, the details regularly correspond to Saturday, 25th December, A.D. 1148; .06. Bṛihavāra (Thursday) is evidently a mistake for Saturday.
<i>Tribhuvanamalladēva (Vīra-Sōmēśvara IV).</i>	
65	[Vi]kārin, Vaiśākha, amāvāsyā, Tuesday =Tuesday, 8th May, A. D. 1179.
34	Śaka 1108, Parābhava, Chaitra, paurṇmāsyā, Friday, lunar eclipse. Probably=Saturday, 5th April, A.D. 1186; .70. The paurṇamāsyā commenced on the previous day, i.e., Friday, at .70 of the day.
36	4th year, Parābhava, Chaitra, śu. punṇami, Sunday, Vyatīpāta, lunar eclipse. See No. 34 above. In the given year Chaitra punṇami ended on Saturday, .70, (5th April, A.D. 1186) on which day also occurred the lunar eclipse. The grant which had been made on this day was probably put on stone the next day, i.e., Sunday as cited in the record.
<i>KALACHURYA.</i>	
<i>Tribhuvanamalladēva (Bijjala).</i>	
90	Tribhuvanamalladeva year . . , Bahudhānya, Āśvayjua, śu. punṇame, Sunday. Except for the week day, the details correspond to Thursday, 9th October, A.D. 1158; .57. See No. 45 below.
45	Tribhuvanamalladēva year 3, Bahudhānya, Āśvayuja, śu. punṇami, Friday, lunar eclipse. Except for the week day, the details regularly correspond to Thursday, 9th October, A.D. 1158; .57. There was a lunar eclipse on this day.

F.—Principal dates from Appendix E calculated with the help of the *Indian Ephemeris—contd.*

Number of inscription.	Details of dates with their English equivalents and remarks.
<i>KALACHURYA—contd.</i>	
<i>Tribhuvanaika-nijabhūvira-malladēva (Bijjaladēva).</i>	
33	Chitrabhānu, Māgha, ba. 2, Thursday, Uttarāyana-saṅkrānti, Vyatipāta =Thursday, 24th January, A.D. 1163; .14. It was a day of Kumbha-saṅkrānti in Uttarāyana.
<i>Tribhuvanaikavīradēva.</i>	
57	9th year, Tārana, Āshādha, śu. [4], Thursday, Dakṣiṇāyana-saṅkrānti =Thursday, 25th June, A.D. 1164. Dakṣiṇāyana-saṅkrānti occurred on this day.
<i>Bhujabalaachakravartin.</i>	
63	11th year, Byaya (Vyaya), Śrāvaṇa, śu. 14, Thursday. Probably Wednesday (not Thursday) 13th July, A.D. 1166; .81.
<i>Rāyamurāri Śāyidēva.</i>	
37	Śaka 1090, Sarvadhārin, Āsvayuja, śu. puṇṇami, Vaḍḍavāra, lunar eclipse =Wednesday, 18th September, A.D. 1168; f. d. t. .03. This was a day of lunar eclipse.
42	Śaka 1094, Nandana, Pushya, śu. 8, Monday, Uttarāyana-saṅkrānti, Vyatipāta =Monday, 25th December, A.D. 1172. The tithi śu. 8 ended at .66 of the previous day, i.e., Sunday, 24th December.
40	8th year, Jaya, Śrāvaṇa, ba. 8, Monday, Ditipāta (Vyatipāta) =Monday, 22nd July, A.D. 1174; f. d. t. .39.
41	Śaka 1097, Manmatha, Pushya, ba. amāvāsyā, Tuesday, Uttarāyana-saṅkrānti, Vyatipāta. The given tithi in Śaka 1097, Manmatha, occurred on Tuesday, 13th January, A.D. 1176, while the Uttarāyana-saṅkrānti had taken place on Thursday, 25th December, A.D. 1175. The former is probably the intended date of the record.
<i>Mallikārjuna-dēva.</i>	
96	Śaka 1098 (in words and figures), Durmukhi, Mārgaśīra, ba. 8, Thursday =Thursday, 25th November, A.D. 1176. The king is evidently the same as Mallugidēva for whom Durmukha is cited as the 2nd regnal year (<i>Arch. Sur. Rep.</i> for 1929-30, p. 175).
<i>YADAVA.</i>	
<i>Bhillamadēva.</i>	
30	Śaka 1115, Paridhāvin, Bhādrapada, ba. Madhyāṣṭakī(mī?), Monday, Vyatipāta, Kanyā-saṅkramaṇa. Probably=Monday, 31st August, A.D. 1192; f. d. t. .14. Kanyā-saṅkramaṇa had occurred on Friday, 28th August. The Śaka year quoted in the record is a current year.

F.—Principal dates from Appendix E calculated with the help of the *Indian Ephemeris—contd.*

Number of inscription.	Details of dates with their English equivalents and remarks.
<i>YADAVA—contd.</i>	
<i>Jaitugidēva.</i>	
43	Śaka 1114, Paridhāvin, Pushya, ba. 10, Sunday, Uttarāyana-saṅkrānti. Irregular. In the given year, Uttarāyana-saṅkrānti occurred on Pushya ba. 5, Friday (=25th December, A.D. 1192) and not ba. 10(=Thursday, 31st December); Sunday quoted in the record is a mistake.
24	Śaka 1118, Nala, Uttarāyana-saṅkramaṇa, Monday, full solar eclipse. Irregular. In Śaka 1118, Nala, the Uttarāyana-saṅkramaṇa occurred on Wednesday, 25th December, A.D. 1196 and no solar eclipse took place in any month of that year.
18	Śaka 1121, Kālayukta, Māgha, ba. amāvāsyā, Monday, solar eclipse. Probably=Thursday, 28th January, A.D. 1199 which was a day of solar eclipse. The Śaka year quoted is current and Monday is evidently a mistake for Thursday.
<i>Singanaḍēva.</i>	
75	Śaka 113[1], Vibhava, Kārttika, śu. 13, Thursday =Thursday, 23rd October, A.D. 1208. The Śaka year quoted is current.
66	Śaka 1133, Prajāpati, Kārttika, amāvāsyā, Sunday, saṅkramaṇa. Probably=Sunday, 6th November, A.D. 1211; f. d. t. 27. It was not a day of any saṅkramaṇa. The Vriśchika-saṅkramaṇa had occurred on Thursday, 27th October. But in the next year, i.e., Śaka 1134, Āṅgiraśa, the given tithi and Dhanus-saṅkramaṇa combined on Sunday, 25th November, A.D. 1212; 03.
46	Vishu, Pushya, śu. punṇami, Thursday =Thursday, 30th December, A.D. 1221; 53.
53	Śaka 1167, Krōdhin, Bhādrapada, śu. 14, Sunday, Vyatipāta. Irregular. In Śaka 1166 (expired), Krōdhin, the given tithi occurred on Thursday (not Sunday), 18th August, A.D. 1244; 78. But in the previous year (Śaka 1165 expired, Śōbhana), the details regularly corresponded to Sunday, 30th August, A.D. 1243.
<i>Kannaraḍēva.</i>	
54	4th year, Sādhāraṇa, aṣṭamī, Monday, and arddhōdaya in Pushya of the same year. The former date cannot be either calculated or verified owing to the insufficiency of details and the latter occurred on Sunday, 22nd January, A.D. 1251. The arddhōdaya, i.e., the combination of Pushya, ba. amāvāsyā, Sunday and Śravaṇa-nakshatra occurred on this day.
<i>MISCELLANEOUS</i>	
13	Vīranāyanaḍēva year 2, Plavaṅga, Kārttika, punṇami, Monday, Vyatipāta. The king Vīranāyana could not be the Kaḷachurya king Āhavamalla who is known to have borne the <i>bhūda</i> Vīranāyana, since his first year fell in Vikārin, Śaka 1102 (A.D. 1179-90). If he is identified with Bhillama's father Karna of the Yādava dynasty, the details would regularly correspond to Monday, 19th October, A.D. 1187.
15	Śaka 989, Plavaṅga, Phālguna, ba. tadige, Sunday =Sunday, 24th February, A.D. 1068; 22.
20	Śaka 1557, Yuva, Āshāḍha, vadi 13, Thursday =Thursday, 2nd July, A.D. 1635; 27.

F.—Principal dates from Appendix E calculated with the help of the *Indian Ephemeris*—*concl.*

Number of inscription.	Details of dates with their English equivalents and remarks.
	MISCELLANEOUS— <i>concl.</i>
89	Śaka 1566, Tārana, Śrāvaṇa, śu. 1, Friday. Probably=Wednesday (not Friday), 24th July, A.D. 1644.
52	Śaka 1109, Viranārāyaṇadēva year 2, Plavaṅga, Kārttika, punṇame, Monday, Vyatipāta =Monday, 19th October, A.D. 1187. See No. 13 above.
84	Śaka [7]00, Durmati, Chaitra, amāvāsyā, [Satu]rday. Irregular. Śaka 700 (current) was Piṅgala and not Durmati, and the given <i>tithi</i> fell on a Thursday in the latter year. By the Śaka year, the details regularly correspond to A.D. 777, April 12, Saturday.